

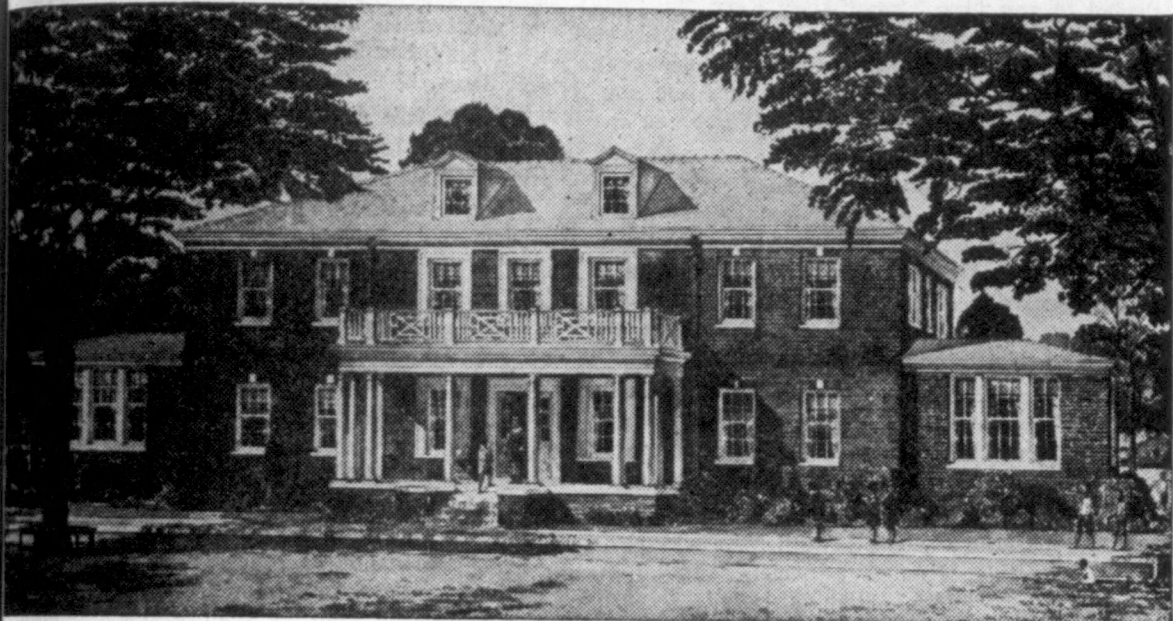
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., November 18, 1937

NEW SERIES
VOLUME XXXIX. No. 46



NURSERY BUILDING, BAPTIST ORPHANAGE



MRS. MODENA LOWREY (MOTHER) BERRY
Vice-President Emerita of Blue Mountain College
Celebrates Her Eighty-seventh Birthday Tuesday

Who's Who and What's What

Judge O. S. Latimore of Texas died recently after a life of great usefulness as a layman in that empire state. He served as president of the Board of Trustees of the Southwestern Seminary, also of the Texas Convention and in other important work among Baptists.

"My heart was truly glad when information reached me that Dr. Noble Y. Beall had declined a call to re-enter the pastorate, choosing rather to continue in the challenging field of Negro missions. I say this because I am convinced that there is not another among us who could take up this important work without the loss of a dozen years of progress. Probably no living person today is better acquainted with the history, more appreciative of the progress, or more interested in the problems of the Negro race than he."—C. M. Meiere, Pastor, Lafayette, Ala.

Sunday the church at Winona celebrated its One Hundredth Anniversary, Pastor N. G. Hickman happily presiding. The auditorium was beautifully decorated, having been recently refinished under the tasteful direction of a committee of the women. The house was crowded with people, not only of the present membership but representatives of other churches in the city, and former members who had come back for a Home Coming. The music by the choir was beautiful. Hon. Vernon H. Rowe made an address which was reminiscent of the past fifty years. You would take him to be about fifty but he says he has been a member here without interruption for nearly fifty years. The people listened with delight to his story. The editor preached by invitation, taking as his text "My Church," from Mt. 16:18. The visiting preacher has been fortunate in knowing about all the pastors of this church for the greater part of his lifetime and they make a galaxy of good men: R. A. Cohron, A. V. Rowe, T. J. Bailey, Rosamond, W. P. Price, Bartin, Ball, Bestick, Boston, Hooks and the present pastor N. G. Hickman. And the laymen and women in this church have been known and loved far and wide. Of those who have gone on before or live elsewhere are Judge and Mrs. R. W. Williamson, the Hurts, Taylors, Trotters, Flakes, Watts and Ringolds. From this group have gone two editors, Bailey and Hurt, two secretaries, Rowe and Flake; a great educator Dr. A. J. Aven and others in other lines. The past is a treasure house of inspiration, the present is a time of great fellowship, and the future a ringing challenge. The committee of ladies who superintended the refishing of the auditorium is composed by Mesdames Talbert, Ringold, Talley and Rowe. At the evening service the sermon was by Rev. W. A. Bell pastor at Ruleville, who was sent out into the ministry by this church. "The best is yet to be."

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Sparks and Splinters

Baptists of Canada will hereafter publish their own Sunday school literature.

Miss Juanita Byrd sailed from Hongkong, Nov. 8 and is expected to reach Seattle Nov. 24.

Thanks to Rev. Walton E. Lee clerk, for a copy of minutes of Panola County Association.

Virginia Baptists had their state meeting last week. The Religious Herald preceded it with a special edition.

It is said that the sale of Bibles declined in every western European country last year, except Portugal.

In a recent meeting at Baylor University, at the closing service 2,000 stood in token of rededication of their lives to God. Our Baptist schools are worthwhile.

Texas Convention meets this week at El Paso. Dallas invites the Convention for next year. El Paso is said to have 100,000 people, 60,000 of them Mexicans.

The sympathy of the Baptist people is with Dr. J. B. Cranfill in the death of his wife at the age of 77. She was a native of Georgia but reared in Texas and was a true helper to her well known and widely useful husband.

Just put over against that man in Mississippi who chained a colored tenant to a bedpost, the case of the man in Boston who chained his daughter to a coal bin.

We understand that it is the purpose of Jackson Baptists to invite the Mississippi Convention to meet with them next year, celebrating the one hundredth anniversary of the First Baptist Church.

It's an old joke about the dog trying to catch its tail. But isn't that about what the Roman Catholic church is doing today in chasing communism? Communism is the result of religious oppression and the Catholics are chiefly responsible for it.

We'll never believe the United Brewers' Industrial Foundation is sincere in its profession of desire to see the law enforced until they quit selling beer through men who habitually violate the laws of Mississippi by selling hard liquor. They are the chief offenders.

In recent months, we gather from the reports of the Baptist World Alliance, scores of Baptist churches have been closed in Rumania, by local or central government authorities. The government had decided to close them all by Oct. 21, but the protest of the officers of the Baptist World Alliance seems to have held up the execution of the order.

Missionary McMillan writes from Soochow, China: "Recently I was on a bus. A soldier asked me if I were going back to America. I told him I was not. He asked me if the Consul were to order me home would I go. I told him I did not think the Consul would make such an order. I wondered what his idea was and asked him if he thought I should leave the country at this time. He looked me in the face and said, 'If you are a Christian and emphasize love and sacrificial service, I think you will remain with us during this national crisis.' * * *"

First Church, Longview, Texas, celebrated the anniversary of Pastor J. L. Wharton on Nov. 7. His pastorate began in 1925, had an intermission of 21 months and continues with evident favor from God. The house overflowed on the anniversary and there were 12 additions. In the past five years there have been 2,070 additions, 1,005 of them on profession of faith. Present membership 3,103, and the church conducts three missions in the city. In five years the contributions total \$204,000, of which \$57,000 went to denominational causes. Dr. Wharton was given the honorary degree of Doctor of Divinity by Baylor University, was vice-president of the Southern Convention, is a trustee of the College of Marshall and Mary Hardin-Baylor College, and is accorded a place in "Who's Who."

Queensborough Church, Shreveport, has bought lots in a more desirable location and in the spring will begin a \$75,000 building. C. W. Culp is pastor.

Pastor J. H. Hooks welcomed 38 new members into Rayville Church, Louisiana, 26 of them by baptism in a meeting in which he was assisted by B. C. Land of Winnfield.

A "noted psychologist" predicts that in 1937 women will run the country and everything in it. Ladies, why wait? It is quite possible that the ladies will tell the "noted psychologist" that he is a thousand years off in his calculation. Aren't they doing it now?

"Our first training rule is never to drink alcohol in any form," says Andy Kerr, the football coach at Colgate University. He would, he says, rather have an athlete break almost any other rule laid down than break the one concerning the use of intoxicants.—Watchman-Examiner.

Rev. J. H. Pennebaker of Greenville, S. C., has been called to the churches at Sumner and Webb, and we understand has indicated his acceptance. Those who know brother Pennebaker will be glad of his return to Mississippi. He was several years ago student secretary at State Teachers College at Hattiesburg, and a good one.

Pastor J. W. Middleton and Superintendent J. M. Lassiter conducted a Sunday School Training Course at Clinton last week. There were over 200 enrolled in nine classes, embracing all ages from Juniors to Adults. It looked like a happy and enthusiastic group.

The Woman's Missionary Society and auxiliaries of First Church, Ellisville, put on recently a stewardship and tithing pageant in which parts were taken by the Sunbeams, Junior G. A. and G. A.; Intermediate G. A. and R. A.; the Y. W. A. of the college and town and by the pastor. It was superintended by Mrs. Jeff Walters, Pres.

Dr. M. E. Dodd says in the Baptist Message: "Mrs. O'Grady, a deputy police commissioner in New York, recently said, 'Seventeen years ago when I came to this work it was the exceptional to see a girl of 12 to 16 immoral, ruined. Now it is the rule. Do you know the reason? It is the moving pictures. Children are thinking lust all the time, and they get it from the moving pictures.'"

Valence Street Church in New Orleans, of which our Mississippian, S. A. Murphy is pastor, has recently organized four new mission stations in its part of the city. Three are for white people and one is for negroes. Valence Street is not a big church as men count bigness, but they believe in undertaking great things for God and expecting great things of Him.

Leake County Baptist Association met Oct. 15 and 16 with Midway Baptist Church with representatives from 24 of the 25 old churches and two new ones: Rising Sun and Union Ridge. They reported 152 baptisms, 2,959 members, all families in Carthage church and 90 others taking the Baptist Record, 22 Sunday schools, with 1,482 members, 21 B. T. U.'s, with 276 members, 20 W. M. U.'s, contributing \$548.66 to all causes. Gifts to Cooperative Program \$761.82. Gifts to all Missions and benevolence, \$1,643.29.—Dr. J. W. Lyle, Clerk.

"Church Union," as ecclesiastical polity or fact, has no place in New Testament history. There is no shred of evidence in the Scriptures that Jesus or any of his apostles ever envisaged one universal, visible church. Had they ever had such an idea, they could have with the utmost ease realized it, for the Christian movement in the first century was as wax in their hands. The apostles deliberately founded and fostered local churches which were not even organized into associations, union or conventions. The apostles were, therefore, the first to be guilty of "the scandal of Christendom." Instead of the so-much desired "Union Church" in the New Testament we read of "the churches of Judea," "of Asia," and "of Galatia."—E. Gill, D.D. in Watchman-Examiner.

WE MUST GO DEEPER

Eldridge B. Hatcher

—O—

Our pastors and missionary officials seek to further the missionary cause by appealing for money. Surely this is necessary, for "How shall they hear without a preacher, and how shall they be sent except they be sent," and how shall they be sent except the money for the sending be raised?

But what about the abnormality of our money appeals? We are urging our members to show their love for Christ by giving their money for the salvation of foreigners in distant parts of the world whom Christ died to save, when these same members, as a rule, apparently care not one whit as to whether Christ gains their unsaved neighbor across the street, or at their next door.

If we induce our members thus to contribute are we thereby developing real Christian beneficence, or are we working a petrifying hurt?

In other words, when we make our missionary appeals for money are we not practically (and shall we say, unconsciously) saying: "We are fully aware that you are not vitally concerned for the salvation of foreigners far away, but we are asking that you express your concern for their salvation by giving your money."

Can we be surprised at the trifling financial response?

Are we not dealing with the surface instead of going to the bottom,—to the bottom of our unconcern for those at our door?

Shall we, in our eagerness to secure the missionary money, be indifferent as to the effect of our appeals, and of such giving, upon the spiritual standards, attitudes and character development of the ones whose money we seek?

Is it not vastly easier to raise money than it is to bring about a spiritual upheaval and overhauling in the character of those solicited? And yet that may be the one imperious need, and our failure to do that may be the explanation of the inability of the church of Christ today to come to the rescue of our poor, panic-stricken world.

Truly does Dr. E. Stanley Jones say: "We must go deeper if we would go further."

UPON MAR'S HILL

—O—

"Such an uncouth Jew to harangue us
Against the blue facade of the Parthenon."
(The cross survives the centuries,
Of beauty only ruins linger on.)

"No philosopher is he. Stoic or Epicurean can
refute

His prating of Christos and Resurrection."
(Philosophers of Greece embalmed in books,
Christ's words broadcast in earth's every direction.)

"Athens has been true wisdom's center.
Why try this Jewish novelty?"
(Capital now of a fourth-rate nation
Only Paul's wisdom remains in thee.)

"What strange God he setteth forth!
The Unknown One, in whom we live and move."
(Who were Zeus and Athena, someone asks?
Jesus is known to all as God of love.)

—Charles Grenville Hamilton

Aberdeen, Miss.

—BR—

For the first time in ten years the Tennessee Baptist Board reports out of debt.

"Mother Berry" of Blue Mountain celebrated her eighty-seventh birthday on the sixteenth of this month. She has made many rich.

Dr. D. M. Key retires from the presidency of Millsaps College (Methodist) in Jackson after seventeen years in office. He becomes dean, and his successor will be selected a few months hence.

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Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

A DIFFICULT PROBLEM

Charles E. Maddry, Executive Secretary

We have earnestly sought the best advice and counsel we could get as to what should be done about our missionaries and our mission work in China. We have adopted the same policy as pursued by all foreign mission boards in the United States and Canada. That policy was to bring home all missionaries who were aged and infirm; those of retirement age; mothers with little children whose husbands were needed in China; those whose furloughs were due next spring and all others who were physically or temperamentally unfitted to withstand a long and cruel war in China. To date we have brought home about thirty, and most of these came under vigorous protest.

SEVERE SUFFERING:

We are glad to say that one hundred and fifty missionaries have, of their own accord, elected to stay on in China, or as close to China as they possibly can. Many of these will be called upon to suffer severely and many are in constant danger of physical harm and even of death.

But this has not solved the problem of our Board in China. Those who seem to know, think that this terrible war will last a long time. China will fight until she is exhausted. How long the struggle will last, no man knows.

About one hundred of our missionaries who have elected to stay out there are away from their stations, scattered all the way along the coast from Manila to Manchuria. How long can we keep them in these port cities with rents and living expenses soaring sky-high? Sanitary conditions are bad and the port cities are terribly overcrowded. Cholera and other epidemics are raging all around. Food is scarce and high, and as the Japanese blockade becomes more and more effective, the problem of food will become more and more acute.

APPEALS COME DAILY:

Already we are receiving appeals by air mail and cable from our native mission boards, school and seminary boards and hospitals, for extra funds with which to keep the work alive. Our pastors, evangelists, Bible women and colporters will be unable to carry on this winter in the absence of the missionary. We are everywhere in China engaged in a cooperative program of work, the native boards and churches giving a certain amount and our Foreign Mission Board giving so much. Now the native support has been cut off because of war conditions and the little we are giving will not keep the work alive. Many of our schools, hospitals, and seminaries will be discontinued unless we send relief. The Foreign Mission Board has received to date about \$30,000 for this China war emergency. We have spent far more than this already. Every week now cables are coming that other missionaries have broken under the strain and are on the way home. We have entered into an agreement with the Dollar Steamship Company of New York, that they will bring home any missionary of this Board who identifies himself to the company. We pay the bills in New York. Sight drafts are coming to Richmond almost daily and have to be met when presented. We have stated the facts, as they are. The needs for extra funds for our work in China are pressing and imperative.

THE ANSWER?:

What will the pastors and churches do about this Macedonian call from China? We leave the matter to the hearts and consciences of our people.

RECORD OF CHINA EMERGENCY FUND

Amount Needed Now	\$45,000.00
Amount Received	\$30,661.11

CLAIMING CHRISTIANITY'S CHALLENGE IN CHINA

"Please say to our people over the Southland that the Kingdom work in China has not stopped. Our Missions have not suspended operation. We are going on with God's Kingdom work. In so far as possible we are going to keep in operation the work which we have been carrying on. In cases where we have to discontinue what we have been doing, we are going to find other ways to serve our Master and give His Gospel to the people of China at this time when they need its saving power as never before. Some few of our missionaries are returning to America in keeping with the recommendations of the Board. In doing this they are being just as loyal to the cause of Christ at this time as those of us who have the privilege of staying by the work on the field; in fact, I think in many cases the personal sacrifice of those who go is perhaps greater than of those who stay."—M. T. Rankin, Shanghai, China.

BRIEFS FROM CHINA

PRAY FOR THE MISSIONARIES IN PEIPING:

We expect to go to Peiping next Wednesday, September 29th. We trust that Peiping will be peaceful, though we realize the Chinese there are not at peace in their hearts except as God gives it. Many students have been arrested and some have not been heard of since. The women are seldom seen on the streets and many of the stores have closed. We do not expect to find the Peiping we left in the spring. Do remember to pray for us as a group of students there at the college, that in such a time as this we may really magnify Christ.—Edyth Boyd, Poi Tai Ho, China.

SERVING IN SPITE OF STRAIN OF WAR:

The war about Shanghai is by no manner or means over and the nervous strain continues to be tremendous. While I am dictating this letter, bombs are dropping just across the creek close enough to shake the entire building and to fill our offices with the fumes of explosions. Heavy bombardments between Pootung and the gunboats in the river occur constantly. As a matter of fact the only distinct improvement in the Settlement area is that we do not have as heavy air-raids over the concession as we had for a while.—M. T. Rankin, Shanghai, China.

FROM A DOCTOR'S WIFE IN CHINA:

If your heart strings were pulled when you were here, they would break over conditions now. We are doing what we can to help with wounded soldiers. Because of censors, I dare not write of conditions. The Consul ordered us all out but the hospital force chose to stay on. Dr. Ayers felt that if ever there was a need for medical missions it is now. There are more than 10,000 wounded soldiers and sick refugees here in Chengchow. Most of them are uncared for and unfed, (and lying on piles of straw under improvised mat sheds). (Three small residences compose the hospital at Chengchow, while only \$25,000.00 will build an adequate plant.)

I stayed on the mountain until it was certain that the American school would run through

November 1. The school refused to take responsibility for children of non-cooperating missions unless one parent was near at hand. I could not face keeping Billy and Virginia out of school, so I remained on the mountain until a telegram called me back to Dr. Ayers. A passer-by found him desperately ill, delirious in fact. The good Samaritan wired me, and I was fortunate indeed in having the volunteer service of Miss Pearl Reid, a Methodist missionary nurse. We had some trying days together while Dr. Ayers was so ill. When his temperature reached 106 degrees, we both almost broke, but our Heavenly Father sustained us through it. The diagnosis was typhoid fever. (We had no foreign doctor), but now the diagnosis is malaria, a severe type. Dr. Ayers is getting quininized and we hope will soon be about again. If you could have heard his pleadings for the hospital even in his delirium, your heart would have broken as mine did.—Mrs. S. E. Ayers, Chengchow, China.

GRATEFUL TO GOD:

We are truly grateful to God for the way he has used Dr. Ayers. Dr. Ayers is a hard worker and has won the admiration of the people.—Katie Murray, Chengchow, China.

EAGER FOR THE GOSPEL:

We only stayed out ten days visiting two churches and two towns where there are small groups of believers. We had several days of classes with the women at one place. We came back home for a few days and went out in the opposite direction for another ten days. This time we had a week's class in a town where they have been meeting in an inn for one year. They were all beginners but I never saw women work harder. The days were long and they were not willing to go home until dark. We had evangelistic services every night on the street. We stopped over Sunday with another little congregation who meet in a yard. — Olive Riddle, Kweiteh, China.

ROMAN CATHOLICS NOT EVACUATING:

I have no doubt that in the matter of evacuating the interior, you are in touch with the other Missions in similar circumstances. There are quite a few of them up here who are not accepting these orders. The Roman Catholic Mission is of course not paying any attention to it at all. Our Roman Catholics here are all from the U. S. A., and not one of them is leaving. You probably know that none of the British Missions have received such alarming advice to leave. The British Missions have been warned that if their locality comes within the war zone, they should temporarily evacuate and then move back again. Meanwhile, we have just sent out urgent word for our single ladies in Peitaiho and on Kikungshan to come on in and get to work. In the matter of hospitals I should think there would be ample excuse to stay on if you felt like it. I do not think any one would criticize a mission doctor for staying on to keep the hospital open.—Robert B. McClure, M.D., United Church of Canada, Menzies' Memorial Hospital, Husiching, China.

J. P. Fortenberry who has been pastor at Knoxo, Miss., goes to Southside Church, Sulphur, La.

North Mississippi Methodist Conference a few days ago voted against the unification of all Methodist bodies. This was the first negative vote in the South.

Pastor C. W. Thompson of Liberty had Dr. B. L. Davis with him in a good meeting last week.

EDITORIALS

OWE NO MAN ANYTHING

Perhaps you had better prepare yourself for a shock. Does it shock you to hear that in our opinion that "scripture" is not in the Bible at all. Well do we know that when that is said, some will immediately put on their fighting clothes. But let us rather just sit down peacefully and take our Bibles and look at that sentence in Romans 13:8. It is true that it is in there, and that the ordinary translation of it, the one to which we are accustomed, is, "Owe no man anything, save to love one another." But that is not the only possible translation. The word "owe" may just as well be indicative as imperative. So it is entirely possible that it should be translated, "Ye owe no man anything save to love one another." Our business is to study it to find out which is the more probable translation.

We give here our reasons for believing that the words mean "You owe no man anything save to love one another," remembering that the second person plural of the verb in the present tense is exactly the same in the indicative as in the imperative mood in the Greek; and the only way to determine which one it is is to study carefully the context and see to which side it leans. It may be observed in passing that the same difficulty is found in translating John 14:1, "Believe in God," or "Ye believe in God." Men differ as to which is meant. We simply have to decide as best we can from the surrounding verses, which is to be preferred.

First it is worthwhile to remember that if this verse does forbid absolutely owing anything to anybody, it is an impossible requirement, and it is nowhere else enjoined in the scripture. If it is wrong to owe any man anything, then you can never borrow from your neighbor for one moment a penny, nor a cup of sugar, nor a quart of flour, nor anything else. You can never buy one cent of anything on a credit, however willing somebody may be to sell it to you. You cannot wait to the end of the month to pay your light bill, nor your milk bill, nor your phone bill nor any other bill. Much the larger part of the world's business is carried on by credits. Even the check you give on a bank is a form of credit; and the paper money you handle is a form of credit. Individual business and the world's business would be immediately paralyzed by the observance or enforcement of a command not to owe any man anything—save to love one another. If this is an absolute prohibition then there is probably not a man on earth who does not violate it. To observe it would wreck the whole business of the world. We are not making any plea for acquiring debts. We are simply saying that God does not exact the impossible and the ludicrous. And any argument against debts can not confidently appeal to the scriptures for support.

Some one may say that while the statement is an absolute prohibition, it is of course subject to modification or adjustment as conditions may necessitate. But that is a dangerous way to play with the scriptures, and to do so would require that the ten commandments be written on rubber rather on stone. Some people do seek to modify the law against stealing or murder or adultery, but they can hardly quote scripture in support of it. This expression in Rom. 13:8 is as strong as it is possible to make it, "No man nothing," a double negative which the Greeks used for emphasis.

But the chief objection to making Paul say "Owe no man anything," is found in the immediate context. He is not talking about debts. He has not mentioned them before, nor does he refer to them hereafter. What he is talking about is the one duty of men to love one another. This one obligation will cover all the rest. It's fulfillment will cause the fulfillment of all other obligations, and prevent any possible wrong being

done to anybody. Do this and you will do all the rest. If you really do this you will not, cannot be guilty of doing any wrong to anybody.

Now read it with this whole connection in mind, with this thought alone in mind, just as it was in Paul's mind. "You don't owe anything to anybody save to love one another; for he that loveth his neighbor hath fulfilled the law . . ." If there be any other commandment it is summed up in this, "Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfillment of the law." About all this there is no controversy. The words are plain. They are in accord with the words of Jesus: "On these two hang all the law and the prophets." James calls it the "Royal Law," the one that governs all others, "Thou shalt love thy neighbor as thyself."

It is in harmony with all the scriptures, and in closest harmony with the whole connection of the verse to read it, "You owe no man anything, save to love one another." Your whole obligation to your fellows may be included in one sentence. If you will do this you will not fail in any of the rest. It is well for us if our obligations can be simplified into one so that doing that makes all the rest possible, and without which none of the rest is attainable. Do this and you will discover that all the rest is done.

BEGS TO DIFFER

Dear editor:

Trusting that no spirit of controversy shall be raised, and that a desire for truth is prompting me to ask, as Tithing is not taught or practiced by the New Testament church, why should we strain at the gnat of the law and be such sticklers for this and leave off the other ceremonial laws? And, do you hold that these laws are still binding for the Christian? The law of the seventh day was given from Sinai as a commandment and Jesus said it was made for man, and that is why we keep it as a day of rest.

I hate the doctrine of the tithe. To me, it is the leaven of the Pharisee, brought into Christianity by Judaism; it is a miserably dilapidated shack where babes in the Kingdom play, and occupies the ground upon which strong soldiers of the cross should erect the glorious temple of the Kingdom, with all of their time, all of their talent, and all of their wealth, with no compromise with . . . on a seventh, tenth, basis.

Sowing the seed of evangelism will never build the Kingdom. The field must be hedged about, protecting it from the beasts of the field.

I wish that you would read the new book by a London minister, B. C. Plowright, "Rebel Religion" by the Round Table Press, Inc., New York City. He believes that the Community Church is the only hope of Christianity.

I am a Baptist, praying and working for a colonized Kingdom.

L. B. Cole

Aberdeen, Miss.

BROTHER L. B. COLE AND THE TITHE

We have sincere regard for brother Cole and his devotion to the gospel of the Kingdom of God. We believe there is a sharp line of cleavage between Judaism and the religion of Jesus, and that they should never be confused. There is no good reason why they should be confused. There is also a connection between them and no man can understand Christianity without knowing something of the history of the Jewish religion. Both of these things are clearly taught by the Lord Jesus. There are some things in the religion of Israel which have a temporary value, and were expected to end at the coming of the Lord Jesus Christ. There are other things as fundamental and permanent as the throne of God. Jesus said, "One jot, or one tittle of the law shall not pass away till all of it is fulfilled." He said, "Any man who breaks one of the commandments of God and teaches men so shall be called least in the kingdom of God." And notice

that these commandments carry over into the kingdom of heaven. Jesus said, "Think not that I came to destroy the law or the prophets." He also said that the law and the prophets were until John, but since then the kingdom of God is preached. The connection shows that he meant the same there as he did when he said that he came not to destroy, namely that a still higher standard of right is erected, and that men cannot longer be satisfied with or justify themselves by the lower standards of the Old Testament. There was no abrogation of them but an improvement on them. The obligations were not removed or reduced but were made more stringent and elevated.

There were three respects in which certain commandments of the Old Testament were temporary and local. One is that the ritualistic services, the sacrifices were prophetic. When Jesus came the forms of the temple worship vanished because they were fulfilled in Jesus. The Lord soon blotted out the temple and all its ritual. That does not mean that we are not to worship God any more, but it does mean that we do not use the Jewish method of approach to Him. There are other commandments which were intended for the Jews as a race and a nation. Many of these dropped off, though they have left their lessons behind them. Such was the rite of circumcision. We know now that circumcision is of the heart, and not of the flesh. Another way in which some of the commandments of Moses have dropped out is that higher standards have annulled the lower commandments. Moses allowed a man to give his wife a bill of divorce and put her away. He did not specifically forbid polygamous marriages. But the words of Jesus settled those questions forever after. The higher standard puts the lower out of commission.

There is another difference between the Old Covenant and the New which goes to the bottom and center of it all. The commandments of the Old Testament were outward. They were against us. They condemned us. In the first epistle of John we read, "No new commandment write I unto you." And the reconciliation and explanation of it all is as John says, "Which thing is true in Him and in you." It is new because it is on the inside. The renewed man has the will to do the will of God in his own heart. Ezekiel and Jeremiah both said this would characterize the New Covenant.

Now it ought not to be difficult to apply these principles to the matter of giving. The law of Moses did not create the obligation to give. It simply recognized it and regulated it. The first worshipers and all subsequent worshipers gave to God. They brought their offerings to Him. They did this out of the prompting of their hearts, before there was any law of Moses. There is never any example in all the history of worship in the Old Testament, before Moses or after, in which the worshiper did not bring an offering. There were doubtless people who were lax and negligent about it. The law of Moses came in to teach men what they ought to do, and show them the necessity for doing it. The law was added because of transgression, to remind men of their obligation and to provide penalties for negligence and disobedience. Some of these penalties were in the very nature of things and were not arbitrarily imposed. But they were pointed out as the consequences of sin.

Among the obligations which had had previous recognition were the observance of one day in seven and the giving of our substance to God. These obligations were recognized and were embodied in the Mosaic law. God said that His people were not to appear before him empty handed; they must always bring an offering. Over and over again the Lord tells the people to give one-tenth of their income. This seems to have been a recognized standard of giving before the law was given. But certainly it is given the sanction of God throughout the teaching of Moses.

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without a standard of right in the matter of giving. It does not mean that this exhausts our obligation to give, but it does mean that a man who gives less is falling short of the expressed will of God. This is the minimum amount which anybody may give and feel that he is pleasing God. God everywhere makes it plain that his favor is on those who do his will in this matter, as in every expression of his will. And He makes it plain that the displeasure of God is on those who fail.

We are not under law in the sense that we are saved by keeping the commandments of God. Circumcision profiteth nothing, but faith working through love. We are not under law as having it suspended over our heads and keeping us in fear; we are not driven by fear. But the love of Christ constraineth us. We do not tithe because it is in the law of Moses, nor because it is a requirement of church membership. We tithe because we can say, "We delight to do thy will, O God."

It is true that all of our time belongs to God, but the recognition of this is shown in our giving Him one day in seven. All of our substance belongs to God, but the man who doesn't give God one-tenth of his income is failing to recognize God's ownership of what he has. It is still true that if we love Him we will keep His commandments. The Old Testament sets for us the minimum standard in determining the will of God.

—BR—

DEMOCRACY AND RELIGION

—O—

Democracy is a condition in which the largest measure of freedom is enjoyed by every individual. It is an ideal toward which we do well to be always approaching. It is an ideal in the sense that it does not exist perfectly in any human organization, never has and possibly never will. For many people it has been a far off ideal. But to most people, until our generation, it has seemed a most desirable objective. It is true that in our day governments have been erected on the opposite principle, and democracy is scoffed at, not only as an impossibility, but as a thing undesirable and incompatible with the welfare of the state or the individual. That is in some lands people and leaders have lost faith in democracy. And in our own country, where it was once accepted as an axiom that that is the best government which governs least, many are saying that it is not true; that government must function in all the business of men and all their relationships. Thus do men unconsciously look with favor on some form of the totalitarian state. And the same trend may be seen in religious organizations.

Thus in government, as in everything else, we are headed for confusion, uncertainty and perplexity. Can we find our way around in a world like this? Is it possible to arrive at truth amid this uncertainty? Is there a solution which will clarify our minds and give us hope for the future? We believe there is, and that it lies within the realm of religion to dissolve our difficulties.

It ought to be as clear as an axiom that there cannot be freedom from outward control unless there is inward control. If we do not control ourselves, somebody else must control us, else there is no living together, no society, no state. Freedom is only possible in a world where the individuals are made self regulating. There must be a desire to do right, a knowledge of what is right, and the ability to put this knowledge and desire into effect.

There is only one thing in the world that can produce these three things in the hearts and lives of men. And that is the religion of the Lord Jesus Christ. This establishes control from within by regenerating man and establishing the authority of the Lord Jesus. Baptists believe in a regenerated church membership, and so believe in a completely democratic form of church government. Because men are transformed by the renewing of their minds, they are capable of self government. Because they have submitted

themselves to the control of God, they do not need to be controlled by men. Baptists have always been advocates of liberty. The measure of our freedom is determined by the genuineness and strength of our religion. Christ makes men free, makes them want to be free, makes them capable of freedom.

Soul freedom will produce every other kind of freedom. We are accustomed to say that freedom depends on intelligence and honesty. Without these it cannot be preserved. Because of this Baptists are under obligation to do two things: (1) to keep fires of religion burning brightly, and (2) to educate and train their people for intelligent action. Whenever either of these is neglected, then liberty is endangered.

Let us not lose sight of this fact, that religious liberty is impossible without religion; without a vigorous religious life. There is no use in magnifying liberty if we minify religion. Whenever religion slackens, liberty is in danger. Ecclesiastical systems are built upon dead religion. Vital religion throws off the yoke. A revival of religion sets the spirit of men free. If there were no other reason for a revival of religion, it would be worthwhile in order to preserve our freedom. When the religious interest gets low in a church, centralization begins, democracy is nearing its end. The same can be said of an entire denomination, and of the whole world of believers.

The other necessity to democracy is intelligence. The public schools and all schools help to keep democracy alive. But the greatest aid to democracy is religious education, such as is to be had in Baptist schools and in Baptist literature. A democracy cannot function without the information which these supply.

—BR—

THANK YOU: Mrs. E. C. Pitts, Brookhaven; Mrs. J. M. Franks, Baldwin; Rev. Virgil Ratcliff, New Orleans; Star Baptist Church, Star; Moss Point Baptist Church, Moss Point; Mr. W. P. Phillips, Route 5, Carthage; Rev. B. E. Phillips, New Hebron; Hazlehurst Baptist Church, Hazlehurst; Rev. W. B. May, Ashland; Rev. Fred B. Bookter, McComb; Miss Lora V. Smith, New Albany; Mrs. W. B. Little, Meehan, for list of subscriptions sent in.

—BR—

FELLOWSHIP OFFERINGS AT LORD'S SUPPER

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THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OFFERING" on the First Sunday in November, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ministers and widows. Will not the pastors and deacons of our churches in your State give special heed to this request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches of the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

—BR—

An exchange tells of a country school in Missouri thirty years ago from which came three men who are included in Who's Who.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

ON THE GO

The EVERY FAMILY plan must be good, judging by the number of churches adopting it.

Last Monday night we presented the EVERY FAMILY plan to the deacons at Leland—they adopted it.

Last Tuesday night we did likewise at Cleveland—they voted to try it out.

Last Wednesday morning we did the same at Rosedale and we left with the pastor's assurance that the next deacons' meeting would see it recommended.

Last Wednesday a telephone call from Rev. H. J. Logan, pastor at Catchings, told us that Catchings would be in soon. (His church at Duncan has already agreed to give the EVERY MEMBER plan a trial.)

During our absence from the office a note from Pastor A. E. Pardue of Magnolia, brought the pleasing information that Magnolia had adopted the plan.

Similar information came from Pastor W. S. Landrum regarding Clear Branch in Rankin County.

Leland:

Pastor Westmoreland has a fine group of deacons at Leland and they do business in a business-like way. We were privileged to sit in on a part of their monthly meeting and they did more than just "gab." Each man had an assignment and was asked to report on it.

Naturally we were impressed for they voted to adopt the EVERY FAMILY plan for 1938. They also voted some other pleasing items which we are not now privileged to publish. They will come out later. Such things usually happen with a large Record subscription list.

Greenville:

We are not partial but honestly, we haven't seen a teachers' meeting in Mississippi to compare with the one conducted by Superintendent John D. Davis of the First Church, Greenville. Space forbids a detailed account but here is a synopsis of the program attended by 100 or more.

6:45—Good lunch—10¢ to teachers and officers.

7:15—Report of week's work by departments. The report was a real and revealing one.

7:30—Departmental meetings.

We were privileged to attend the Intermediate Department meeting. If the others were as good as the one led by Mrs. Alexander (superintendent), and her husband (secretary), they were more than good.

At eight o'clock a fine crowd assembled for prayer meeting. The teachers' meeting crowd would have made a larger audience than some churches have.

Being Focus Week the R.A.'s presented a most helpful program. We also presented the merits of the Record and at a later meeting presented the EVERY FAMILY plan to the deacons.

Pastor Smith and his chief assistant, Mrs. Smith, have taken a large place in the church and community life of Greenville.

Recent improvements include an automatic gas heating system for the auditorium and a complete overhauling of the pipe organ.

During October, November and December many are giving one-tenth of their income.

The last year saw 130 additions to the church.

Washington County has subscribers listed as follows: Arcola 15; Dunleith 1; Greenville 21; Hollandale 5; Stoneville 1; Percy 2; Murphy 1; Leland 32, (160 beginning January 1).

—BR—

Dr. W. A. Keel of Mercer University, Georgia, was recently called to see his father who was seriously ill at Oxford.

PAY CONVENTION DEBTS WITH ENDOWMENT FUNDS?

—O—

No, I am not in favor of it. To do so would render us liable and reprehensible before the public. Neither do I think endowment funds of a college should be used in paying any obligations of the college. Endowment funds are trust funds whose interest only may be used to defray current and other expenses of an institution. To use the trusted funds for this purpose would be just cause for the dismissal of the business manager and administrative head of such institution. No, we should not pay debts of the Mississippi Baptist State Convention with endowment funds of our educational institutions, which would be dissipating them.

But, to invest endowment funds in refunding bonds of the Mississippi Baptist State Convention is quite another thing. Such trusted funds may be invested in such bonds without dissipation. The funds, by doing so, are kept intact and not dissipated. We should do some straight thinking along this line, and exercise good judgment. The only question, in my judgment, for us to decide and for the Boards of Trustees to decide in this matter is this: Would such an investment be a safe investment, a wise investment? Could they reasonably expect the agreed interest to be paid on time, and the principal of the bonds to be redeemed when due? That is the primary question in the purchase of bonds of any sort, be they municipal bonds, railroad bonds, school bonds, road bonds or what not.

If there is an expectation beyond reasonable doubt that the agreed interest can be paid on time and that the principal can be redeemed when due, then such an investment is regarded as safe. Can the Mississippi Baptist State Convention be depended on to meet such agreed obligations? Have Mississippi Baptists proven that they will pay their obligations and keep their contracts inviolate? I think so. Of course, they have not, nor, by any reasonable expectation, could not pay all their obligations during this depression period, as these have fallen due. It is beyond all reason to expect them to meet obligations in depression times that were made and shaped in flush times based upon conditions of flush times for payment. Mississippi Baptists have done remarkably well in meeting their obligations in the past seven years under the leadership of our executive secretary who "has never let up" in reminding us that to be honest is one means of being virtuous and pious.

What business institution or business firm is in the running today that shaped its plans of finance in the 1920's over a period of twenty years and have kept those obligations paid up on its regular returns, without having had to draw on some reserve it might have had laid up in store? Or what corporation, or business concern, or individual has gone through these depression years paying interest on invested monies at the rate commonly current in the flush times of the 1920's? Or, yet again, what bank or banks could have opened after the banking holiday in 1933 and lived on during the depression period using banking methods and interest rates that prevailed before that date? To have attempted to do so, on the part of banking and business generally, would have been to invite disaster and wholesale and certain bankruptcy.

But that is exactly what the Mississippi Baptist State Convention, as an incorporated body, has been trying to do during this awful depression period—and has made a remarkable showing at it! There has been no let up in our obligations coming due, interest and principal, shaped in a pre-depression period for non-depression times. And to save our honor and the confidence of our creditors we have attempted the impossible. Let our obligations, interest and principal, to 1947 be spread out properly and with reasonable interest, and our bonds are as good as gold bonds of the United States treasury. Then to invest

THE BAPTIST RECORD IS AN ASSET

A. L. Goodrich

—O—

It is an asset because it provides good literature. Today our country is being flooded with trashy and smutty magazines and books. One magazine stand had 44 different magazines on sale and 33 were trashy or smutty or both. Another had 53 with 45 trashy or smutty.

People are greatly influenced by what they read. Magazines and papers with low ideals certainly won't produce high ideals. Conversely, a paper like the Baptist Record will make it harder to live on a low limb and easier to live a worthy life.

It is an asset because it makes informed Baptists. Much of our trouble comes from lack of information. Other things being equal, an informed Baptist is better than an uninformed Baptist.

In no other paper can Mississippi Baptists get the information as well as inspiration they'll get from the Record.

It is an asset because it makes Baptists sympathetic with the work. As they read of the needs as well as the deeds on the various fields, they will more worthily support it. We need not be surprised at the slight support many people give to our work. Rather be surprised that they support the work at all with the little or no information they have.

It is an asset because it helps the pastor. Many pastors (who have tried it) say they can preach better to a church with many Record readers. As he presents any of the work, the people are more ready to hear about it. And they more easily understand that which is said. One pastor was kind enough to say that he preferred the Baptist Record going to every home to an assistant pastor.

It is an asset because it helps the attendance. As people read of the work, know of the work, read the scripture expositions, read the inspirational articles, some of them will be led to go to church where they can hear and learn more. One pastor wrote that since the Record had been going to many of his homes the attendance had increased.

It is an asset because it causes increased contributions through the Convention Board office. As the Record subscription list has increased so have receipts increased. Churches where the EVERY FAMILY plan is in operation report enough increase in contributions to more than pay for the Record.

A few years ago the Foreign Mission Board owed more than one and one-half million dollars. Today it owes less than four hundred thousand dollars of that debt. It is not just a coincidence that soon after the Foreign Mission Board began publishing a page monthly in every Southern Baptist paper, the contributions began to increase.

In Mississippi as more people have read the Record, more people have contributed more dollars. Not all the increase is due to the increased circulation of the Record, but certainly it has been a contributing factor.

It is an asset because it provides a medium of publicity for all phases of the organized work. Either less information and fewer people reached or large postage bills would be the result were the Baptist Record not available.

How many extra letters, pamphlets and stamps would be required without the Record?

THE BAPTIST RECORD IS A VALUABLE ASSET TO MISSISSIPPI BAPTISTS!

—BR—

Rev. J. G. Murphy, formerly pastor in Mississippi, recently moved from Downs, Kan., to the pastorate at Pond Creek, Oklahoma.

in them would be safe, even with endowment funds.

Truly,

J. L. Boyd

DOWN THE EDUCATIONAL STREAM "Historically Speaking" With Mississippi Baptists

—O—

Apropos of our present situation in Mississippi regarding our educational bonds and the standing of our schools, it is pertinent to remind ourselves that, though we are at a very serious crisis, it is not as great as, nor more serious, than other crises in which our forebears found themselves in years gone by. More than once they stood at the parting of the ways, confronted with tremendous issues and almost insurmountable obstacles. They faced them, however, with courage and faith, and triumphed, leaving us a heritage worthy of our greatest efforts to perpetuate.

Some of the brethren are smarting under the situation, claiming that we are majoring on a minor issue to the hurt of the major—missions. But, "historically speaking" that is what Baptists in Mississippi have been doing, off and on, for a century. General education, and particularly Christian education, has been a major note all down through the years, whose reports and discussions occupied a proportionate part of the time of the Convention and space in the minutes. Our Baptist predecessors believed in and advocated Christian education, and Baptist schools for Baptist youths. Note this.

"One of the peculiar characteristics of the Christian religion is that it commends itself to the understanding as well as to the hearts of mankind; and in proportion as the cause of education advances, so is the voice of wisdom heard and the kingdom of God effectively established. Under these impressions the committee take pleasure in observing the increased general diffusion of education during the last year. For, now, instead of being impracticable, we find connected with almost every church flourishing schools taught by talented and pious men." (1839).

And this:

"We close this report by repeating, that of all the people on earth the Baptists ought to be the most virtuous and the most intelligent." (1840).

And this also:

"The committee cannot urge too strongly upon the denomination the great advantage which would result from a concentration of Baptist patronage upon Baptist institutions in the state. It has been deeply mortifying to many parents and warm-hearted Baptists to observe that when their children have returned from Pseudo-Baptist, or Roman Catholic institutions, that these children have been so deeply imbued with the principles of their instructors as to be opposed to the faith of their fathers." (1842).

Further than that, since 1835 at the first attempt to establish a Baptist college in the state, there have been recurrent crises in the Convention as to the support and disposition of one or more struggling educational institutions. Truly, as were the poor in the days of Jesus Christ on earth, poor and almost expiring educational institutions have ever been with us, and whenever we would we could do them good. And Mississippi Baptists have done good to many schools, with the result that these educational institutions have helped to make the Baptists the predominant denomination in the state. Our brethren before us have wrought well with the conviction that "To fail to educate we perish."

Educationally, Mississippi Baptists have shown three tendencies, namely: First, Concentration; Second, Decentralization; and Third, Concentration again. From 1835 to 1845, they sought to concentrate the Baptist forces for establishing and maintaining one college, Judson Institute, though it was never under the control and management of the Convention. And it was ever on the verge of going on the rocks. "For years it has looked to the Baptist denomination for sustenance and support, but its growth, and its present feeble condition strongly suggest the idea that

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the relationship between the institute and the denomination is that of an uninteresting daughter and a selfish penurious step-mother. But, as the child is now adopted by the denomination, and, as it is invited to trust with confidence to the affection and fervor of the parent, we may hope for kind, generous and noble effort with the one and growth, vigor and beauty in the other," says the report in 1842. That year Mississippi Baptists numbered 228 churches with 11,203 members.

In 1844 they say, "If talking and passing resolutions and appointing committees would build a college, we should have had one long since; but there must be action—harmonious, enlightened action to carry out the wishes of the denomination, and obtain so desirable an object . . . Our feelings, hitherto, have been too sectional to effect this great and desirable object." The next year this: "This Convention has never collected or disbursed any funds, appointed any trustees, or otherwise had any agency in managing said institution; and in our opinion, no way responsible for it." Then in 1846: "Deeply as they (committee) are impressed with the importance of such institutions to our permanent prosperity, they think their establishment should be entrusted to local associations and private enterprise."

That is the final dictum, which incidentally killed the college. It was as if to say, "To your tents, oh Israel! And do what seemeth good to each section as regards Christian education." And this did inaugurate the second era, when in the thirteen years prior to the war, 17 educational institutions were established by Baptists for Baptist youths in the various sections of the state, sixteen for girls, and one for both girls and boys—beside Mississippi College which was acquired as a gift for boys. Most of these perished during the war, or before, but after the war, fifteen others arose to take their places in the years of 1865 to 1890.

The causes of this decentralization are apparent: (1) Extreme distances with inadequate means of travel; (2) It was an age of division among the Baptists of many states, not because of schisms, etc., but for the sake of efficiency. For said they, "The representation, the amount of effort and the success of the Convention would be increased."

In 1845 the Board of Directors of the Convention was divided into Northern Board and Southern Board with Grenada and Meridian as headquarters, respectively. Then in 1855 the General Association of Southeast Mississippi was organized and in 1859 the General Association of North Mississippi, and sometime in between the General Association of South Mississippi and East Louisiana. These all to run along parallel with the State Convention, for the sake of efficiency, they argued. Following the war, the Board of Managers of the Convention was split up, each with separate headquarters, as follows: Board of Foreign Missions, Canton; Board of Domestic Missions, Ripley; Sunday School Board, West Point; Bible and Colportage, Meridian; Ministerial Education, Clinton; Orphan's Home Board, Lauderdale Springs.

In 1883, in the interest of efficiency, the trend turns toward concentration, centralization and unification. All the old divisions had been patched up, except the General Association of Southeast Mississippi. The several boards were overlapping in their efforts to fulfill their purposes, each with its special appeal, which all tended to confusion. Led by two laymen, Judge J. C. Hardy of Meridian, and Captain John Powell of Grenada, and Dr. J. B. Gambrell, Mississippi Baptists moved swiftly toward centralization and unification of all the work of the State Convention, culminating in 1885 in the formation of the present Mississippi Baptist State Convention Board which should supervise all the agencies, including Mississippi College.

Of course, the centralizing spirit entered the field of educational activities. Hence, the weaker sectional schools began immediately to fail, and

after 1890 not one was established to take their places. Baptists were centering upon a few well established schools, as to patronage, and by 1900 practically all Baptist schools had passed out of the picture, except four which remain today. It was, indeed, a weeding out and a survival of the fittest.

But it was to be seen early in the present century that the swing of the pendulum was too far, and Christian education, as Baptists provided it, and been removed to too great a distance from two particular sections of the state—east and south Mississippi—resulting in fewer students attending our Baptist schools. Consequently, in 1908 Clarke College was established to serve Baptist young people in that section of the state and Mississippi Woman's College, in 1911, to accommodate young women in the southern section.

So far as Mississippi Baptists in 1937 maintaining three standard, four-year colleges, according to the standards of our day, it is entirely possible, with their financial and numerical strength. There were in the 1850's 13 schools being maintained in Mississippi by Baptists for girls and one for boys. And in the 1880's when they numbered 996 churches with 64,204 members, contributing to all objects the sum of \$37,640.13, they were supporting with their patronage twelve schools for girls and two for boys. Let us not say that we cannot adequately support our schools today for which our predecessors labored so strenuously and maintained so sacrificially in their day. We should, and we could, if we would.

Sincerely,

J. L. Boyd.

—BR—

HOW TO BE HAPPY

Ernest O. Sellers

—O—

Man is ever seeking happiness though few can define what it is they seek or, once possessing it, fully recognize and long retain it.

Happiness is not the possession of things, the exercise of authority, the wisdom of the philosophers and sages, nor the ability to surmount the hindrances of life. Happiness is a state of mind, affected by, but not dependent upon material things.

If material possession constitutes happiness why the perturbation of the small boy who fears the consequences of being found in possession with a stolen melon? Why the apprehension of exposure by those who, to gain wealth or gratify pleasure, have so conducted themselves as to merit the censure and condemnation of honest folk?

Happiness results from right relations. He who "walks not in the counsel of the ungodly, stands not in the way of sinners nor sitteth in the seat of the scornful." It is inseparably connected with conduct. Conduct tinged by sin or colored by evil breeds unhappiness.

The Christian's Magna Charta, the so-called Sermon on the Mount, sets forth the principles that govern in the realm of God (Moffatt). We do not often hear the word "blessed" but recognize the more modern term "happy," meaning the same. The first twelve verses of this "sermon" set forth, describe, the happy state of those who are within that realm. The converse, those not governed by nor possessing these principles, are the unhappy of the earth. True and lasting happiness is only to be found within the realm of God.

But someone says, "Do we not see unhappy Christians and those who do not profess to be Christians who to all intents appear happy"? Most assuredly we do but we must not judge by surface indications, by a few days or even years of experience and observation. The ungodly may enjoy "patches" of what for the time they call happiness but, like the fleecy, floating summer cloud, it soon passes away and they are exposed to the burning rays of the scorching, unhappy experience of life, their happiness fled.

Occasionally we see Christians who have been deceived by the world's idea that happiness

depends upon things or is governed by the shifting circumstances of life. Such ones sometimes try to take matters into their own hands and endeavor to mould or direct circumstances only to find unhappiness and grief. They forget the Word which says, "All things (worked by God) work together for good," for the obedient and trusting servant of the Most High.

True, abiding, undefiled happiness is only for those within the realm of God. But all that are within that realm do not enjoy a like degree of happiness due to the fact that they are either ignorant of the laws of that realm or else fail fully to obey those laws.

Happiness, for those who "feel poor in spirit," is inward, seen only by self. Such inherit the earth. Seekers after righteousness are consoled, the hungry and thirsty are satisfied. Just as supplied physical needs results in satisfaction so likewise our spiritual needs, if we are within His realm, are met and the result is happiness.

But happiness works outwardly with exhilaration and good health. By acts of mercy and looking for the good and the pure we find happiness. In His realm the peacemakers are ranked as sons of God. What must be the state of the trouble makers? Happiness, being a state of mind, comes to those whose character within and conduct without can stand the test of experience.

The devil brings all of his railings, persecutions and accusations against those who are within the realm of God. But happiness, resulting from lives that are lived for His sake, for the sake of goodness, are "rich in heaven." They are like to the prophets and heroes of the past, honored of men and rewarded by God. Those who possess such happiness are the salt of the earth, the light of the world and their goodness exceeds that of the Pharisees who "will never get into the realm of God."

—The Baptist Bible Institute,
New Orleans, Louisiana.

—BR—

PREACHERS

J. A. Barnhill

—O—

I believe the problem of finishing the endowment of Mississippi Woman's College is a preacher problem. The Baptists of Mississippi want to keep their colleges going, just like they want to advance all other phases of our Lord's work. They just need leadership. They need to be asked. If the preachers will present this cause to their churches, or have it done, make an offering themselves first in accord with their ability, and then ask the people to give, they will give.

The preachers of Mississippi can finish this endowment in ONE day. In one day the preachers can either give ten per cent of their year's salary, or raise that amount from their members. This can be done even where offerings have already been made and collections taken. Very few sacrifices would be made in following this simple suggestion. It can be done and it is a preacher problem.

There are many who believe this is of the Lord and can be done. While you read this at least 200 are praying that the Lord will lead you to do something.

Let us act together 100%. On or before November 14th, either give or raise 10% of your salary. Let the 11,000 Record readers join this glorious work of the Lord. This will enable us to report victory at the Convention and then we can turn our full strength to the promotion of all other denominational programs.

—BR—

When a preacher's theology is rotten, his conduct soon will be.

Pastor W. M. Bowman is chairman of the Committee in Waltham County for raising funds for the orphanage. He is anxious that every church in the association shall make a worthy offering. He is absent on account of undergoing treatment in Memphis for throat trouble, but there are committees in all the churches and the prospect is good for a good contribution to be shipped in by freight over the railroads.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The following notice came to the office a few days ago. I am sure many will want to send dear Miss Mallory a note of sympathy and all of us will remember her in prayer:

You will be grieved to hear that Miss Mallory's oldest brother, Mr. Hugh Mallory, passed away yesterday, November 1st, at Selma. He was an eminent lawyer, a man known for "good works" in his church, his civic and his professional relations. He had not been well all summer and for the past two weeks had been critically ill. In spite of the anxiety about him Miss Mallory went on with engagements for field work, hiding the anxiety in her heart. I know that up to Sunday night she was still filling her appointments. So far I have not heard whether she has gone to Selma. This is a sorrow that will "strike deep" with Miss Mallory and so let us be faithful in prayer for her.

We have messages from two of our Mississippi girls, we are sharing with our readers

Sept. 25, 1937

My dear Mississippi friends:

You see the papers daily of course and are fully informed as to conditions over on this side of the globe. We feel to know that you are remembering us in prayer as perhaps never before. How we need this and how this distressed land needs united prayer.

Here in our small city we seem quiet enough and we believe in no danger, certainly no immediate danger. We are only 80 miles from our nearest port, Tsingtao. Our United State boats are there, so if we need to evacuate we can easily get to Asingtao and then if necessary can be taken on to Uncle Sam's boats and be taken to safety. We trust we will not have to evacuate however.

Our Mississippi people are safe so far as I can find out. The Wares we hear are in the Philippines at present and suppose Miss Byrd is also. Surely Shanghai has suffered. Our mission property there has suffered. So glad they could get out in time.

There is some disturbance here in our province but not near us. We go quietly on with our work day by day. The people have never seemed to have more open hearts than now. Tens of thousands of leaflets are being distributed to the hungry multitudes, and many hear the Word gladly. A goodly number have been baptized into the churches this year and more are awaiting baptism. We praise Him for the increase.

It seems now that we will not be able to meet in our annual State Convention, we are hoping to at least have the meeting of the Executive Committee but everything is uncertain. Day by day we go calmly on, not knowing what the next will bring—our eyes are upon Him. He will guide. "I will keep him in perfect peace whose mind is staid on Thee because he trusteth in Thee."

The people are busy now harvesting their abundant harvest. The Lord has been good to give this wonderful fruitage. As we go out into the villages and look across the plains the old song comes to mind, "Every prospect pleases" and then we can but think the rest of the line, "But only man in vile." May the dear Lord pity and grant that peace may soon come to us. Pray for China and for our neighbor.

Pray for all concerned, our hearts are bowed in sadness.

Very sincerely, your missionary,
Pearl Caldwell.

We do trust that our friends and homefolks receive our letters. We have had no U. S. mail for some weeks now.—P. C.

—O—

TRAVELOGUE

September 18-October 5

Saturday P. M., September 18:

At 1:10 the gang-plank was taken down and the S. S. Delsud began its twenty-seventh voyage to South America. Miss Pauline White and I stood on the deck and waved goodbye to our loved ones and friends as long as we could see them on the Mandeville wharf. The separation was hard, as are all separations, but we were happy to be on our way to the work to which our Master had called us. Many friends made the goodbye easier with letters, telegrams, gifts, flowers, and fruit. How grateful are we to these friends for their thoughtfulness expressed in so many beautiful ways, and how deeply indebted are we to the students in B. B. I. who assembled on the docks and comforted our hearts with messages in song! Their voices sounded so sweetly as they wafted over the waters, bringing to our ears the comforting words of: "We Have a Story to Tell to the Nations," "Near the Cross," "Jesus, Savior, Pilot Me," "God Be With Us Till We Meet Again," and "God Will Take Care of You." Not only did Miss White and I appreciate this thoughtfulness, but the other passengers, also. Much to my surprise, Mr. Stern, a Jew, who was standing by us, took part in the singing of the hymns, and a Catholic girl from Chicago, Miss Dillon, asked who they were and said: "Wouldn't it be fine if there were an organization that had as its work to sing to the people as they embarked on a long voyage?" We had many opportunities to tell the people about our B. B. I. Many thought it was a group of people who had come to say godspeed to the five young Mormon bishops that we had aboard our ship.

We had hardly lost sight of friends on the wharf when the gong for lunch sounded and soon we found our places around the table to enjoy the delicious lunch that the Spanish chef and prepared for us. In the afternoon we took advantage of the placid waters of the Mississippi and wrote cards for the river pilot to take back to New Orleans to mail for us. We reached Pilot Town at 6:30, and there he left us to another pilot to carry us to the Gulf. Dinner at 6:30, and each passenger received a list of the names and addresses of the 30 passengers, so the next hour was spent in getting acquainted. My cabin-mate is Mrs. Fisher, from Hollywood, and she and I were at the doctor's table: Dr. Lary, a young man just through his medical training, from Alabama, is the ship's surgeon. At his right is Miss Dillon and to his left is Mrs. Roberts, from Texas. Others at the same table

Many Baptist churches have placed a 3% provision—that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the AGE SECURITY PLAN OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? Write Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

are Miss Pauline White. Mrs. Fisher, two of the Mormon bishops, and myself. Our table steward is an Englishman who has been nicknamed "Limer." You know the story of the scurvy, and why English seamen are given the name "Limer," don't you?

Sunday, September 19.

No one had to tell us that we had entered the Gulf of Mexico about 9:00 last night. We perceived at once that the Gulf was wild and raging. We have had stormy weather all day. The captain said that we got on the tail-end of the hurricane that had been wandering around in the Gulf. We at least know that it was a terrific storm, that the winds blew, the lightning flashed, the thunder rolled and the rain descended. Our ship rocked, dipped, and swayed. Most of the passengers have remained in their cabins today. My roommate and I ventured to the table for every meal, but were not so enthusiastic about eating. No religious services on board today, so I got my Bible, "Victorious Living," and "Making Friends with Life" and found me a snug corner and had a sweet quiet hour.

Monday, September 20.

We saw the beams of the light-house from Havana, Cuba, last night, and have been seeing Cuba all day. The sun has been shining brightly and it is a lovely day. Everybody seems happy, and the passengers seem to be very congenial.

Wednesday, September 21.

We have been seeing Haiti today, and the sea is very calm. We average 320 miles per day.
(To be continued)

—BR—

ITEM FOR YOUR BUDGET

—O—

Budget committees in the churches of the Southern Baptist Convention have a responsible task, but one of their greatest responsibilities is the proper provision for the support of their pastors. This support should include not only his food, raiment and shelter together with books and periodicals—it should also include a reasonable provision for disability and old age. This provision for disability and old age should not be considered as a gratuity and different from his regular support, but rather as a part of that support. A church that furnishes a parsonage is not giving the pastor a home as a gratuity, but as a part of his compensation; so, likewise should the churches regard old age security for their pastors, and the provision that they make in their budgets as a part of their compensation.

Remember the pastors must match the payments of their churches by an equal amount, which means that he pays from one hundred to five hundred times as much, or more, than any individual member does for his old age security.

Much interest is being manifested at this time throughout the bounds of the Convention in the Age Security Plan of The Relief and Annuity Board. Pastors are hesitant about presenting this matter to their budget committee. Let the laymen take the initiative. For further information address; Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

—BR—

Rev. G. C. Hodge preached Sunday evening for Pastor J. W. Middleton at Clinton. He is always welcome here.

The church at Rosedale has called Rev. David Cranford for full time, and he resigns at New Hope (Madison Station) and at Bentonla. He closes his ministry at New Hope with a revival meeting next week.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

The Faith Anchor

Of hope Paul says, "Which hope
we have as an anchor of the soul,
both sure and steadfast, and which
entereth into that within the veil."
As we read this wonderful text,
we get a vision of a boat out on
the sea, tossed to and fro by the
storm. The anchor is lowered and
the boat is made secure and safe.
Even so we are told that hope is
our anchor. Our frail boat is on
the turbulent sea of life, at times
it seems that it will be dashed
against the breakers. But the an-
chor, firmly fixed in the Rock of
Ages, holds. Soon our little boat
is steady and the soul within is
calm, all because of that lively hope
begotten in us through faith in
Jesus Christ. Glorious Hope!

One has said that "Hope is de-
sire mingled with expectation."
Through faith in God we expect and
desire things that are promised.
Just think of the promises to the
Christian! Resurrection of the just,
safe entrance into the eternal home,
an eternity with God in Heaven. In
the midst of life's storms we think
of these promises, desire them and
firmly expect to receive the last
one of them. So there we have hope
that makes us unafraid in the dan-
gers and storms of life.

If it were not for hope all things
earthly would collapse. The farmer
plows in hope, the merchant sells
in hope, the teacher teaches in
hope and by "hope are ye saved."
As we struggle along we constantly,
through hope, push on looking for
a better day. So hope is indeed "the
anchor of the soul," and it stays us
in all sorts of dark hours. Hope of
the Eternal is the real hope, the
Hope that keeps us calm and sted-
fast as we journey on towards the
unsetting sun. Have you that hope
which alone can be had through
faith in the everlasting Son of God?

The Western Recorder says: "The
counties in Kentucky continue to

vote dry, against the present pro-
posal to repeal the present state
prohibition law, at the ratio of about
three out of four. We have not
heard of a single fair promise the
liquorites made when working to
overthrow national prohibition being
kept. The truth is the liquor busi-
ness is lawless and vicious to the
soles of its shoes and the crown of
its head. . . . Let the good work of
scotching this python go on." Mis-
sissippi is voting out this python
more rapidly, though the law favors
the liquorites.

I have just received a little book-
let, "We Southern Baptists," writ-
ten by Dr. J. E. Dillard, Director
of Promotion, which is filled with
useful information about Baptists,
their faith and practice, and other
good things. It will help our people
to get and read this little book.

A busy pastor recently wrote:
"Tomorrow I preach on an old, old
question, 'Dost thou believe on the
Son of God?' Old, it is true, and yet
ever new, is His blessed gospel. I
never shall cease to thank Him that
He made me a preacher. With the
passing of the years it grows richer
and richer. And so does the sense
of His presence. He stands all about
me, and whispers within me, and
'the sound of His voice is so sweet
that the birds hush their singing.'"

A message from Deacon W. H.
Hannaford, Sunday school superin-
tendent of Pittsboro Baptist Sunday
school, says: "Had two good services
the fourth Sunday. We were glad to
have brother Oscar Breland with us.
Collections were good. . . . Sunday
school has been fairly good con-
sidering bad weather, etc. Last
Sunday Prof. L. D. Webb brought
us a wonderful message on Chris-
tian living."

Dr. Clyde L. Breland, pastor of
First Baptist Church, Richmond,
Ky., says: "We are to begin our
meeting the third Sunday in De-
cember, with Dr. J. R. Jester, of
Greenville, S. C., to do the preach-
ing. He has been one of our great-
est pastors, but age has sent him
into evangelism. A revival among us
is well overdue. Whether it will
come, is with the Lord in my pray-
er."

The Woman's Missionary Society
of Coffeeville Baptist Church re-
cently elected the following new of-
ficers: President, Mrs. J. W. Brown;
Secretary, Mrs. Earl McCormick;
Treasurer, Miss Ruth McCormick. A
full corps of officers was elected
but these are the leaders. Mrs. W.
J. Gore has been the president this
year and has done a good work.

Dr. F. M. Purser of Oxford, presi-
dent of our Baptist State Conven-
tion, was in our town Monday of
last week. He accompanied Mr. and
Mrs. Leon Holly for the burial of
Mrs. Holly's brother, Mr. W. R.
Aston, who died very suddenly early
Sunday morning. Dr. Purser is one
of our good pastors and makes a
splendid president of our Conven-
tion. He will be re-elected this week
at Philadelphia.

We hear that there were 55 addi-
tions to First Church, Brookhaven,
in the meeting in which Pastor B.
Locke Davis was assisted by Dr.
Geo. H. Crutcher of Tampa, Fla.



Freshman class officers of Blue Mountain College for 1937-38. Left to right: Marion Brimm, Memphis, Tenn., treasurer; Mary Brown Wilburn, Durant, vice-president; Frances Kimbriel, Drew, secretary. Seated: Elizabeth Majors, Ripley, Tenn., president. Miss Marion Brimm is the sister of Hugh Brimm, senior at Mississippi College, president of Mississippi Baptist Student Union. She assisted her brother in the student revivals conducted by him this summer at the Main Street Baptist Church, Hattiesburg, in Tylertown, Laurel, Meridian, Hazlehurst, and Rolling Fork.

THE FIFTH SUNDAY MEETING AT FT. BAYOU BAPTIST CHURCH

The 31st of October witnessed one
of the most successful of the many
such meetings in the Jackson Coun-
ty Baptist Association, during the
past six years. This is one of the
weaker churches in this body. The
day was fine for such a gathering,
and more than sixty were present.
The faithful ones who were present,
and members of the church, gave us
a royal and hearty reception.

In the absence of the moderator,
Rev. W. A. Murray of the East Moss
Point Church, Rev. H. D. Walker
of Biloxi, presided during the morn-
ing program; and Rev. J. F. Brock,
of Moss Point, and a former mod-
erator, presided in the afternoon.

Notwithstanding the absence of
several who were on the program,
those who were substituted did well,
and the program was carried out
in a most helpful way. The general
theme for the day was "Magnifying
the Spiritual life of the New Testa-
ment Church."

Ten of the eleven churches were
represented; only two pastors were
absent. The lunch was excellent.
The fellowship was great. The next
Fifth Sunday meeting, which is
the 30th of January 1938, will be
held with the East Moss Point
Church. Rev. E. N. Patterson, who
is chairman of the new program
committee for the year, and his
fine committee, will provide the pro-
gram.

The minutes of the association
were sent out in thirteen days af-
ter the adjournment of the asso-
ciation. Many expressed their ap-
preciation of the minutes. While
this is one of the smallest, if not
the smallest, associations in the
state, it is doing a very commenda-

ble work. By all the pastors and
churches pulling together prayer-
fully, the influence and power for
good of the association in Jackson
County will be greatly felt for the
kingdom of our Master.

J. E. Barnes, Secretary
of the Executive Committee
Ocean Springs, Miss.

S. S. ATTENDANCE NOV. 14TH

Jackson, First Church	1,000
Jackson, Calvary Church	992
Jackson, Grif. Mem Church	747
Jackson, Davis Mem. Church	211
Jackson, Parkway Church	240
Jackson, Northside Church	154
Meridian, First Church	614
Meridian, 15th Ave. Church	372
Meridian, 41st Ave. Church	264
Laurel, First Church	509
Laurel, West Laurel Church	467
Laurel, 2nd Ave. Church	267
Laurel, South Church	75
Columbia, First Church	510
Crystal Springs Church	325
Newton Church	271
Clarksdale Church	405
Indianola Church	187
Oral Church (Lamar Co.)	60
Longview Church	94

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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for November 21

THE CHRISTIAN WORKER

Bible Texts: I Tim. 6:11-21; Gal. 6:6-10; Acts 6:1-7; I Cor. 3:10-15.

In selecting the texts for this lesson, the committee builded well. I have taken the liberty to change the order of the texts a bit and to draw from the texts lessons a bit different from those printed elsewhere, but I think I have drawn the lessons from the texts. You are at perfect liberty to think otherwise. Let us read the texts and study them together. Make a note of the places where you think I miss or exceed the mark, and write me signing your name to your criticism, and I shall be obliged to you.

I. The Christian Worker's Attitude.

I Tim. 6:11-21.

His attitude to begin with is to be the attitude of a wakeful, alert, watchful sentinel in the gates of his own heart. He is to keep his heart with all diligence against the entrance of the follies of personal pride, of the spirit of contention over trifles, of the spirit of the base material, which would lead to the cultivation of the Christian life primarily for the material gain it will guarantee, or for the worldly fame it will attract.

He is to be a follower of the things which are good, "Righteousness, godliness, faith, love, patience, meekness." V. 11. In this pursuit he is to "Fight the good fight of faith," and strengthen his hold on the heritage of eternal life into which he was called. He is to keep inviolate the commandment which requires that he be pure. He is to take seriously his duty to warn those who trust in material riches against such trust, because of the uncertainty of the continuance of that in which they have put their trust, and again because of the danger of allowing the love of riches to fill the space in the heart which belongs to God.

He is warned to be on his guard against the spirit begotten by the acquirement of "The knowledge which is falsely so called." There can be few warnings more pertinent to the young worker. The danger to the Christian of allowing the pagan philosophy of the world to master him and sway the life which Christ should rule is very grave. The pagan philosophy of the ancients is exactly the same as the pagan philosophy of the present. It sets self at the center and seeks to organize all life around that center. The ancients in some instances set the earth at the center of the solar system, and thus got all astronomy out of joint. Their philosophers set self at the center of the moral system, and thus got all their thinking and conduct wrongly organized. This pagan philosophy is the organizing

principle of Unity, Theosophy, Christian Science, and other forms of so called religion. It is filling the magazines and many of the books offered our people to read. All too often we find it enthroned in the professor's chair in our centers of learning. Wherever it roots itself it is a restless evil full of deadly poison.

II. The Christian Worker's Law of Personal Living. Gal. 6:6-10.

This passage begins with a command that the ministry be adequately supported. The men of God who teach His word and devote themselves to this vocation so completely as in a large measure to master the deep meaning of that word will be unable to maintain such a pursuit of secular business as will avail to afford them a living. They therefore must draw their support from some other source, and God has ordained that those who preach the gospel shall live of the gospel. Those who teach the word shall have their living provided by those whom they teach. But what quality and quantity of support shall the teacher receive? The quality shall be as good as the best in the community where the teacher labors, which does not say that it shall be as expensive as the most expensive. There may be a vast difference between a costly standard of living and a high, a lofty standard of living.

The teacher and his family should be examples to the flock and to the world, examples of moral cleanliness, of cultured Christian speech, and noble Christian conduct. The teacher and his should be examples in physical cleanliness, neatness in person and in dress. They should be able to take advantage of the best in the cultural life of the community, to have a chance to go unashamed into the best circles of the community life (I said "the best," not "the wildest").

But the brethren make it hard for the teacher to be this to their community when they cram him and his family into a shack and provide him a support so niggardly that he can not either improve the physical appointments of his home to a point of comfort and convenience or provide for himself and his the best in literature and other aids to the most enlightened life.

While writing these lines, I am being entertained in the home of a busy pastor whose people take pride in calling attention to the neat little house they have provided for their preacher, which house the preacher's cultured little wife has furnished and decorated and embowered in a wealth of beautiful shrub-

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this twofold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

bery to a degree which sets it at once among the most attractive homes of the city. The preacher's children are provided with what they need to allow them to take their places among the leaders in the school life and church activities of their city, and that with no embarrassment to them. The lay worker is commanded to see to it that his pastor have adequate support.

This will show itself after awhile in the Christian's living. For what he sows will bear harvest. If his selfishness ties his hands from providing for his pastor, the same seed of selfishness will fructify in other segments of his heart as well. Of this one thing be sure: No seed of character is faulty, no plant of the heart is barren. Every seed will germinate, and every plant will yield its harvest. And the Christian must consider the harvest while selecting and planting the seed. The inexorable law of the harvest is that the sower shall, shall, shall reap as he has sown. This is the law of the worker's personal living. It is never too late to be sowing to the spirit. As long as there is desire to sow the seed of the good, the season is favorable. Scatter the seed with generous hand and rest in confidence of the harvest.

III. The Christian Worker's Equipment. Acts 6:1-7.

Read the passage. There was a very ordinary work to be done. Poor widows were to be fed from the largest of the church. The gifts for this purpose of the members of the church were to be distributed. Men were to be chosen to have charge of this work. Read the qualifications

which the apostles listed as necessary to the men who should do this work acceptably. Read the passage in the knowledge that the qualifications therein mentioned did not cease to be required with the passing of that emergency.

The worker must be equipped with "good report," that is, he must make for himself a good name in the work of the Lord. Run this out to suit yourself. It seems to me that he must have the reputation of being honest, truthful, sincere, dependable, virtuous, temperate.

Add to a good reputation, which a man may have in large measure without even being a Christian, the other qualifications, first of which is faith. This is not listed in the requirement, but Stephen had it (V. 5). "Stephen, a man full of faith." Of course this is not the capstone of the structure of Christian character, but without this, the structure will never be capped. What is faith? Forget your theological phraseology now and think of the practical. You must believe that in the Lord there is power which He can impart to His when He will. You must believe that you can obtain this power. You must believe this with such a conviction as will lead you to yield yourself wholly to Him that He may give you the power. You must so yield yourself, and doing so believe with a positive assurance that He will give the

(Continued on page 15)

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SPANISH MISSION IN NEW ORLEANS

After an absence of nine months, the missionary returned to find our Spanish mission depleted for lack of a pastor, but the wanderers were soon brought back and others with them. One fine young woman has just received baptism, with others to follow. Two of our finest young men have declared for the ministry, both speaking some English. One coming from Nicaragua I heard preach last week at our Rescue Mission. His English was broken, but he spoke with ease and great power.

The other young man, from Yucatan, is a college graduate, and is a law student here in the university. He has asked for an interview with me to get, in Spanish, some explanations of Bible doctrines.

Last Sunday night we had a special meeting for the children, with an overflowing congregation; extra chairs were brought in. We usually have three meetings on Sunday, also a mid-week prayer meeting. In our cottage meeting last Sunday afternoon was present a blind young Mexican mother. She is a Christian and a Baptist. She gave her Christian testimony which thrilled all present; some were moved to tears. Let us evangelize these "strangers within our gates." I am happy.

J. G. Chastain.

—BR—

BOYLE

—O—

The work here at Boyle goes so well that I feel like I ought to tell the brethren about it. I have never seen a more outstanding work done anywhere than Rev. L. T. Greer, our pastor, is doing here. I have been a shut-in with heart trouble now for three years and having preached for thirty years, I feel like I know when a man is doing a real work. The membership of the church has gone from one hundred fifty to three hundred fifty in three years. The Bible school has gone from about forty to over two hundred in the same length of time. It has been impossible for any pastor heretofore to keep a B. T. U. going in this church, but now we have as active B. T. U. as you will find anywhere.

My pastor is a man of God. He preaches the word without fear or favor. The growth of the work is gradual, there is no mushroom growth and it is permanent. The crowds are better today than they have ever been and continue to grow with every passing day. Surely we are blessed of the Lord as few churches are. It isn't often you find a good preacher and a good pastor both in the same man. However, our pastor is a real pastor. He is universally loved although he stands foursquare for the truth in every realm of life. Not long ago we had a cesspool of vice in the form of a roadhouse that was poisoning the life blood of the younger generation. Our pastor led in the fight that closed that joint and did it without taking politics into the pulpit. Every family in church now has the Baptist Record, due to the leadership of the pastor, and we are all

MISSION DAY AT B. B. I.

—O—

The second Missionary Day of the 1937-38 session was observed Friday, November 5, at the Baptist Bible Institute in New Orleans. "Latin-American Missions" was presented by three of the leading missionaries of the Southern Baptist Convention who have worked in that field.

Rev. W. H. Berry, missionary to Brazil since 1922 and now home on furlough, discussed the progress and needs of the "Interior Missions." He urged that young people who might plan to go to the foreign field acquaint themselves with the conditions and customs of the natives that they might do more efficient work.

"Southern Baptists and Latin American Missions" was presented by Dr. R. S. Jones, formerly missionary in Brazil and now Field Secretary of the Foreign Mission Board. He presented Brazil as one of the most progressive and yet one of the most needy mission fields under the work of the Southern Baptist Convention.

Dr. H. H. Muuihead, missionary in Brazil 1908-36 and now Field Representative in the Southwest for the Foreign Mission Board, while discussing "The Coming of the Kingdom in Brazil" said that even first century Christianity did not result in as many converts as the present century is bringing in Brazil. He said that the day of real missions has just begun to dawn and that the world has yet to see the greatest results on the mission fields.

Friday afternoon was spent by the students in visitation and making personal contacts with lost persons in New Orleans, thus becoming "doers of the word and not hearers only." The usual "White Service" held on Thursday night, was one of the most impressive that has been held at the Institute by the young women. This was truly a Missionary Day in spirit as well as in name and program.

—J. Harold Jones

—BR—

HOLLY SPRINGS

—O—

The Holy Springs Baptist Church, Rev. D. L. Hill, pastor, observed its annual "Home Coming" day on Sunday, November 7th. Many members answered the roll call and greetings and offerings were sent from several out-of-town members. This being the first observance of the day since the dedication of the church, it was an occasion for great rejoicing and thanksgiving.

After roll call, the pastor brought a most inspiring message on II Jno. 8. "Look to yourselves that we loose not those things which we have wrought, but that we receive a full reward." Services closed with singing, "Faith of Our Fathers."

The offering, including pledges

enjoying every issue. We are happy in the work here.

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Soothes, relieves and gives comfort to irritated eyes.

and love offering was four hundred and two dollars and sixty-one cents. (\$402.61.)

The B. T. U. of Holly Springs Baptist Church had a splendid study course in October. About thirty-five members from Junior, Intermediate, Senior and Adult Unions took the examination at the close of the course. We now have the four unions well organized and working enthusiastically.

—Church Reporter

—BR—

Gospel Singer Stanley Armstrong of Memphis, Tenn., has recently concluded two meetings in South Carolina. The first one was with Pastor Lester Lane at the First Church of Greer, S. C., resulting in 46 additions.... 35 being for baptism. The second meeting was at the First Church of Florence, S. C., with Pastor Dr. Walter N. Alexander. There were 71 additions in this meeting. Mr. Armstrong is now at the First Church of Lake Wales, Fla., with Pastor E. Bert Joyner. His schedule following that is: Durant, Miss.; Mobile, Ala., and Worcester, Mass.

—BR—

I remember hearing a story about an Indian who wanted to come to the Lord. He brought his blanket, but the Lord wouldn't have it. He brought his gun, his dog, his bow and arrow, but the Lord wouldn't have them. At last he brought himself, and the Lord took him. The Lord wanted himself. What the Lord wants is not what you have got, but yourself, and you cannot do a thing to please God until you surrender yourself to Him.—D. L. Moody.

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A poor woman once told Rowland Hill that the way to heaven was short, easy, and simple; comprising only three steps—out of self, into Christ, and into glory. We have a shorter way now—out of self and into Christ. That is heaven begun below—a little of what waits us over there.—D. L. Moody.

Yes, Constipation Is Serious But It Can't Poison You!

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Modern doctors now say that the old idea of poisons getting into your blood from constipation is BUNK. They claim that constipation swells up the bowels causing pressure on nerves in the digestive tract. This nerve pressure is what causes frequent bilious spells, dizziness, headaches, upset stomach, dull, tired-out feeling, sleepless nights, coated tongue, bad taste and loss of appetite.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We have an especially good letter from brother Mize this week, giving some good news about the progress on the nursery building. The first time any of you get a chance to go to Jackson, be sure to go to the Baptist Orphanage, and see what is going on there. You will be interested, and want to make our gifts greater.

Dr. Hamilton also writes us a very encouraging letter about how well things are going in that splendid school, and how grateful they are for our gifts, though sometimes they are small. There is one thing I want you to notice particularly. He is hoping that many of the young people of our circle will from time to time be called to special Christian work, and will get their training for it at the Baptist Bible Institute. And I hope so, too.

The next letter is from Margaret and Fannie M. Henley, and they send their contribution to the Ernest Clark Memorial Fund, to be completed just before Christmas. Who will be the next ones to send their gift? You know, we have not much time, less than six weeks, and we must not put it off.

Our Mrs. Friend of Clarksdale is here, just as regular as usual, with her "dues," or gift that means so much to our two causes. We couldn't spare her, could we? But, as a matter of fact, we couldn't spare any one of you, if we have our choice. And I do want a lot of you to help us to make a success of our Ernest Clark Memorial, between now and Christmas!

No more letters this week. Hoping to hear from you, and with love to you all,

Mrs. Lipsey.

Bible Story No. 16: Nov. 18, 1937
THE LOST SHEEP
Luke 15:1-7

In this fifteenth chapter of Luke, we find three parables about the "finding of the lost," making three beautiful little stories. As Jesus preached the Gospel of His coming to the world, with salvation from sin, he offered an open door and a welcome to all. The publicans and sinners, the lower classes, knowing little of God's law, were not used to being warmly welcomed, and they thronged about him, drawing close as possible, that they might hear Him. From our knowledge of the Pharisees, the religious leaders of the people, we are not surprised to see them watch Jesus, and look at each other and say, "This man even calls to him utterly irreligious people, and eats with them!" So Jesus turns to them, and tells them this story which will show them, if they will let him, Himself as the Shepherd, going to bring home the lost sheep.

He says, "Suppose you had a hundred sheep and one of them got lost, what would you do? One sheep out of a hundred does not amount to much. But would you, as their owner and shepherd, build up a good, warm fire, and sit down by it, and say to yourself, Well, a sheep hasn't got much sense: it is natural for them to wander away: and would you forget about the poor sheep? No, for even as you thought of the poor creature wandering in the wilderness, not knowing where it was going, you would think that you were the very one, the shepherd, whose business it was to go and find this sheep.

No, the shepherd must soon get up and wrap his warmer coat about him, and go out to find his sheep, leaving the ninety-nine that he believes safe. As he goes, he thinks of it, getting farther and farther from the fold, and into deeper and deeper darkness. When he finds it,

how glad he is. It is not strong enough to go quickly back home, so the shepherd takes it in his arms and lays it across his shoulder, and hastens back, rejoicing. And when he gets home, he is so glad that he calls to his friends and neighbors to come and be happy with him, because he has found his sheep that was lost!

Is not this a picture of the Lord Jesus, the great Shepherd of the sheep, going to find those whom He came into the world to seek and to save? The last verse tells us that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons who (they think) have no need of repentance.

ERNEST CLARK MEMORIAL

Mrs. Emma Laird and friends	
near Ernest's home	\$ 6.40
Mrs. Lipsey	5.00
Margaret and Fannie Mae	
Henley	1.00
Total	\$12.40

Dear Mrs. Lipsey:

We are in receipt of your check in the amount of \$19.45, which represents a contribution from the Children's Circle of The Baptist Record.

We are very grateful for this contribution and ask that you please give public expression of our thanks to the other members of your circle.

Sincerely yours,
W. G. Mize, Supt.
Baptist Orphanage

Hope you will be able to come over real soon and see the progress we are making on the nursery. The roof is on, and work on the interior will begin soon. All of our children are well for which we are truly thankful. I know you read the Record carefully each week, but be sure and see our special edition next week.

My dear Mrs. Lipsey:

Your check for \$7.70 on the scholarship for Miss Mildred Mixon came this morning. We are deeply grateful for the Children's Circle of the Baptist Record and for the help they give us through these gifts, and even more for their confidence and their prayers. My hope is that many of these young people from your circle will be called into distinctive Christian service and will be students at this great seminary and training school.

We are having our best session. The enrollment is far in advance even of last year and we are deeply grateful for the fine young people whom God has sent us. Our constant prayer is that God will send to us those who ought to come to the Institute and that He will keep from us those who should not come. Wonderful things are taking place in this great mission field and I am glad that the Children's Circle has a constant share in these eternal investments.

Today we are to have a Latin-American program for what we call our Missionary Day. The special speakers are Missionary W. H. Berry, Field Secretary R. S. Jones, and Dr. H. H. Muirhead for so many years a missionary in Brazil.

Again thanking you and the young people, and with every good wish for you and Dr. Lipsey in all of your life and work for our Saviour, I am

Yours in His name,
W. W. Hamilton,
President.

Clarksdale, Miss.,
Nov. 9, 1937.
Orphanage \$2.00
B. B. I., \$1.00

J. L. Club No. 4,
Friend

A happy Thanksgiving to J. L. Club No. 4, and Mr. Friend! Does he know that he has that name? We send our heartiest thanks for "dues" for this club, which thanks are certainly "due," too.

Olive Branch, Miss.,
Nov. 6, 1937

Dear Mrs. Lipsey:

Through your page we would like to extend our sincere sympathy to the Clark family. We are going to miss Ernest's letters each month, but we hope his little niece, Carolyn, with her mother or daddy, will carry on J. L. Club No. 16, so we may still hear from them.

We enjoyed the stories of your son, Mr. John Lipsey, very much and when he has time we would be happy to have him tell us more about the little quintuplets in the Wild Bill family.

You asked us to write you if we wanted to take part in the \$30.00 Christmas present for the orphans. We do want to have a part and are sending it to you now.

With love,
Margaret E. Henley
Fannie Mae Henley

We are certainly grateful for this dollar, which I am giving to the Ernest Clark Memorial, which we talked about last week. Ernest loved the orphans and our work for Miss Mixon, so we thought it would be right for this fund to be contributed to both of these things. If this change from the Christmas present to the Orphanage present to the memorial to Ernest does not please you, be sure to write to me about it right straight, and we'll see what can be done about it. But I hope it will be all right.

STUDENTS HEAR THE MISSIONARIES' SIDE

By Porter Routh

Southern Baptist Theological Seminary students heard the missionaries' side of the present China-Japanese crisis last week when the first Missionary Day of the session was held on October 15.

One of the features of each Missionary Day is the reading of letters from missionaries who are graduates of the Seminary and the Training School. All of them read this year were from missionaries in war-torn China. Not a single letter indicated a desire on the part of a missionary to leave the danger zone and most of them emphatically stated an intention to "stick it out."

As one missionary's letter put it: "We are planning to stay through the winter, but we will need some more warm underwear because most of our baggage has been lost. We feel that the Lord is going to protect us if we have work to do."

Another stated: "We are having to move but there is always an opportunity for missionary work. The money problem is acute and it is hard to get checks cashed."

All of the missionaries praised the work of Dr. Charles E. Maddy, Foreign Mission Board secretary, and Dr. M. T. Rankin, secretary for the Orient, in looking after their interests. The missionaries also expressed thanks for the way Southern Baptists were contributing to

help in this time of crisis. Expenses have mounted and the travel and rent takes a great deal of extra money.

The feature address of Missionary Day was given by Dr. M. T. Andrews, Dr. Sampey's traveling companion in the Orient last year and member of the Seminary board of trustees. Dr. Andrews pointed out, from his observation in travel last year and study, the contributions Christianity had made to China. He said that the high officials in the Chinese government wanted the missionaries to continue with their work. Rev. A. S. Gillespie, missionary from Kaifeng in Interior China on furlough this year studying in the Seminary, gave a brief report on the work being done by the Baptists in China.

Another feature was the report of the Society for Missionary Inquiry. The report showed that Southern Baptist Seminary students had preached 8,400 sermons during the summer. The students reported 2,560 professions of faith with 5,545 personal interviews with the unsaved. The students contributed \$6,263.01 through their churches during this summer.

The thief on the cross had nails through both hands, so that he could not work; and a nail through each foot, so that he could not run errands for the Lord. He could not lift a hand or a foot toward his salvation, and yet Christ offered him the gift of God, and he took it. He threw him a passport, and took him with Him into Paradise.

—D. L. Moody.

The friends of Dr. and Mrs. W. R. Cooper deeply sympathize with them and with their daughter, Love, Mrs. R. W. Tucker, Jr., in the death of Mr. Tucker at Ruston, La., last week. These young people were married at Drew while brother Cooper was pastor there. Mr. Tucker leaves two sons, five and six years of age.

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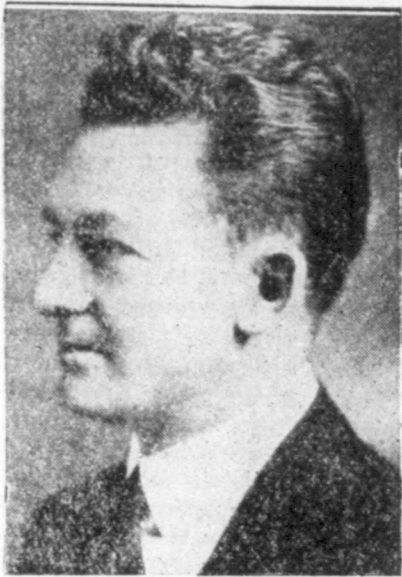
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Rev. W. A. Bell, Ruleville
Mr. Rufus Keen Broadway, Jack-
son

Mr. T. C. Clark, Brookhaven
Rev. C. O. Estes, Morton
Mr. James Foster, Jackson
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Dr. R. B. Gunter, Jackson
Mrs. J. J. Hanley, Vicksburg
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—BR—
INTERMEDIATE S. S. WORKER

Do you want to make this your best year in Intermediate Sunday school work? Do you want to help Intermediates as they endeavor to live a victorious Christian life? If so,

Order from your state Baptist book store the new Intermediate Training course books—Intermediate Sunday School Work (just off the press) by Mary Virginia Lee and The Art of Teaching Intermediates by Ina S. Lambdin. The contents of these books applied to your work will revolutionize it. Each is equally applicable to the small as well as large situation.

Order copies of the revised Intermediate Standards of Excellence from your State Sunday school secretary. Revisions have just been made in both class and department standards. What the road map is to the tourist, the Standard of Excellence is to the Intermediate worker—a guide which, if rightly used, will get you somewhere in your Intermediate work.

Study the pamphlet, "The Intermediate Organized Class," and also the pamphlets giving the duties of the class officers. If you are a superintendent of an Intermediate department, lead in getting every class organized, registered, and using the Standard of Excellence. If you are a teacher, see that your class officers are carefully selected; that the class scheme is made to mean something in the lives of your pupils; that the class is registered with the department of Intermediate Sunday School Work, Baptist Sunday School Board, Nashville, Tennessee; and that your classroom is made attractive.

Order the new pamphlet, "Intermediate Associational Sunday School Work." You can have a big part in the success of this work in your association. Note the suggested goals in this pamphlet, check those you can use in your class or department, and go to work on them. How you can help!

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A practical, inspirational volume by Mary Virginia Lee covering every phase of Intermediate Sunday school work. Methods are presented in such manner that the most inexperienced as well as the trained worker will find them helpful. The contents of the book may be adapted to any situation. There are nine chapters as follows:

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Mary Alice Biby

WORKING WITH THE LORD'S LABORER'S IN 1937

Dr. R. B. Gunter came to us in Calhoun City to assist in a series of revival services from March 28 to April 4. His great messages so splendidly presented and accompanied by the Holy Spirit did much to revive the church and the Lord added to the church twelve souls—ten by baptism and two by letter.

On June 21 I went to be with brother Van Hardin in a meeting at Camden, Miss. We found him doing a great work for the Lord. Our efforts were blessed by six for baptism. Brother Hardin is now a student in the Southern Baptist Seminary at Louisville, Ky.

Under the leadership of brother Van Hardin the church at Calhoun City was led in a young's people's revival July 4-11. Assisting him in the work were: Revs. Robert Martin, Carmen Savelle, and Miss Aline Green. These young people brought to us a distinct blessing and I feel that they are doing, in this type of work, one of the greatest things that could be done for the deepening of the spirituality of the lives of the young people of our churches. This effort resulted in the rededicating and reconsecration of the lives of many of our young people there.

From July 12 through July 16 we labored with brother J. A. Patridge at St. Bayou Church—a field where we used to be pastor during the days when we were in Mississippi College. Brother Patridge is doing a great work for the Lord on this great and promising field. We encouraged them in the building program which they were planning. There were two additions to the church.

At Pine Bluff Baptist Church, Dentville in Copiah County, we joined hands with brother Howard Benson in leading the saints in their annual revival which resulted in thirteen additions among whom were a grandmother and a grandfather who professed their faith in Christ. This pastor is a tireless and systematic worker in the Lord's fields. Date: July 19-24.

We found Rev. Carmen Savelle, of Catchings, Miss., doing a great work over at Louise, Miss., where we united with him and his good people in a series of meetings lasting from August 1 to 6. This young man, who is now a senior in Mississippi College and who is planning on going to the Seminary next year, used to be a member of the Sunbeam Band when I was his pastor in Anguilla, Miss. "The Lord hath wrought great things, whereof we are glad." Our labors were blessed in a re-

(Continued on page 16)

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666 COLDS
and
FEVER
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HEADACHE, 30 MINUTES.
Liquids, Tablets
Salve, Nose Drops
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CHILDREN IN THE ORPHANAGE

The number of children admitted to the Orphanage for the Convention year numbered 117, this group represented 25 counties.

The number of children placed by the Orphanage in homes for the year numbered 127, this group represented 35 counties.

Our Convention year closed on October 31. At the close of this period there were 166 children enrolled in the Orphanage. There have been eight admitted and one placed during the month of November which makes our present enrollment 173. This group represents 42 counties as follows: Attala, Amite, Clay, Copiah, Covington, Claiborne, Carroll, Calhoun, DeSoto, Forrest, Holmes, Harrison, Hinds, Humphreys, Itawamba, Jones, Lafayette, Lamar, Leake, Lauderdale, Leflore, Lowndes, Lawrence, Marshall, Madison, Monroe, Oktibbeha, Panola, Pike, Pearl River, Scott, Simpson, Sunflower, Stone, Warren, Webster, Washington, Walthall, Wilkinson, Yazoo, Yalobusha.

The present enrollment of the Orphanage is 173 as follows:

	Girls	Boys	Total
Orphans	27	11	38
Mothers living	47	30	77
Fathers living	19	18	37
Both parents living	13	8	21
Total	106	67	173

Classification of children in the Orphanage:

Pre-school age	10
First grade	30
Second grade	18
Third grade	22
Fourth grade	17
Fifth grade	17
Sixth grade	11
Seventh grade	16
Eighth grade	8
Ninth grade	7
Tenth grade	6
Eleventh grade	6
Twelfth grade	1
Attending College—	
Scholarship given	1
Attending business college—	
Scholarship given	1
Taking beauty course—	
Scholarship given	2
	173

Those who observe Thanksgiving by making a special offering to the Orphanage will find themselves greatly enriched because they have made a contribution to a most worthy cause and have made it possible for the children of the Orphanage to have "the more abundant life."

One reason for a liberal Thanksgiving offering is that I am sure every intelligent Baptist wants the Orphanage to have sufficient funds to give every child in it the care and training necessary to develop into the fullness of life. We cannot afford to half do the job of preparing these boys and girls for the places they will fill out in life when we have finished with them.

—W. G. Mize, Supt.

While Thanksgiving means a very great deal to the children of the Orphanage, we believe it means

as much to the Baptist people throughout the state who observe the day. "It is more blessed to give than receive."

One Child's Worth

A cartoonist can often tell much in a picture. One such tale is told in a picture of a pair of scales on one side of which are piled up all the material achievements of our modern civilization, magic machines, locomotive and steamship and airship, telephone and radio, skyscrapers and all the gorgeous palaces and cloud-capped towers of our splendid cities, and in other scales reposes a baby and the baby tips the scale. The picture is true. All that material achievements and splendor could not make that baby or a single blade of grass, but the thought dormant in and represented by the baby created all that civilization. "One ruddy drop of human blood the surging seas outweighs," and one child weighs more in the scale of worth than all the continents and seas and stars. This fact should enter into all our civilization in manufacture and trade, government and education, wealth and wisdom, state and church more deeply than it does. Jesus "called to him a little child, and set him in the midst of them," and that is where we should set the child, "in the midst" of all our affairs. Build the city and state and church around the child, safeguard the child, for it is worth more than all our cities and material wealth. That child will build the future and as we train it today so will be our country and whole civilization tomorrow. — The Presbyterian Banner.

THANKSGIVING TIME IS ORPHANAGE TIME. "Let everybody give something," is a good motto.

A recent statement shows that the Presbyterians, of North Carolina, with 83,005 members gave \$50,722.16 to its orphanage last Thanksgiving, while the Presbyterian Orphanage of South Carolina supported by 59,117 Presbyterians in three states, received \$25,000. Certainly the Presbyterians of these states do not love their children more than the Baptists of Mississippi love their orphan children and we do not think we are asking too much from approximately 250,000 Baptists in the state when we have set our goal at \$10,000.00. We could double this amount by every church and every member having a part. Do not fail the children. On or before Thanksgiving time tell the people about the work, and then give them a chance to make a contribution.

Our government will allow 15% exemption on net income if the 15% of income is given to religious or welfare work before December

HERE'S RELIEF
for Sore, Irritated Skin
Wherever it is—however broken the surface—freely apply soothing
Resinol

31st. Certainly there are a number of our Baptist people who are in a position to make worthwhile offering to such a worthy cause as caring for dependent orphan children.

THANKSGIVING TIME IS BAPTIST ORPHANAGE TIME — Let everybody give something is a good motto.

THANKSGIVING AND THE CRY OF HELPLESS ORPHAN

By E. Norfleet Gardner, Dunn, N. C.

"O man, won't you take me home?" pleaded the little boy, as he sat at the table of the Miles Durham Nursery, his first supper untasted, his round blue eyes swimming in tears. Every attempt to turn away his thoughts from the home in which one parent had recently died, and where the other, bedridden with tuberculosis, remained, in vain. Nor would he eat. The visitor went with the little boys to their sleeping quarters, helped the newcomer undress, and started to tuck him in bed. "Oh man, won't you sleep with me?" continued the wistful pleading of the heartbroken chap.

A few days later the same visitor returned to the Miles Durham to see the twenty-odd small tots. They ran out to meet him; and among them, almost the first, was the new boy, his face beaming now with joy, for here he had found a home. The years have passed. He is now grown in size, nearly ready to go out in the world, where early he had found distress. The orphanage through these dozen years has been for him a HOME.

"Who gives a child a treat
Makes joy-bells ring in Heaven's street;

And he who gives a child a home
Builds places in Kingdom-Come."

Enduring Investments

It is not right to think of the institution merely as a charitable object, eliciting by its emotional appeal our support. Who gives to it makes an INVESTMENT IN LIFE,

Good Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

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BIRMINGHAM, ALABAMA

for from its grounds and congenial, loving atmosphere have gone hundreds of young men and women whose lives in this state and in others have been of untold blessing to a better citizenship and nobler character. Children with poor opportunities in their early days have found here character-forming influences; and have gone forth to make the world better by their example. Honesty, coupled with industry, clean living and high ideals, the blessed influence of the Man of Galilee, who finds his way as Saviour into the heart of almost every one of them who attend our Baptist children's homes, can never fail to bring dividends astonishing in size for all who open purse for this cause.

A Kingdom Wedge

More than its purely local appeal the orphanage serves as a KINGDOM WEDGE. It is deplorable ever to think of it as an end in itself, the sum of our efforts in kingdom building. Rather it stimulates the lives not only of the boys and girls who attend these Baptist homes for our needy children, as they see a wider world needing Christ, but also of countless people whose interests are reached for other objects when once their hearts have been touched by the appeal of

**I'M FEELING
FINE THIS
MORNING**

— FREE FROM
**THAT THROBBING
HEADACHE**
AND READY FOR
A GOOD DAY'S
WORK.



All people who suffer occasionally from headaches ought to know this way to quick relief.

At the first sign of such pain, take two Bayer Aspirin tablets with a half glass of water. Sometimes if the pain is more severe, a second dose is necessary later, according to directions.

If headaches keep coming back we advise you to see your own physician. He will look for the cause in order to correct it.

The price now is only 15¢ for twelve tablets or two full dozen for 25 cents — virtually, only a cent apiece.



15¢ FOR 12 TABLETS
virtually **1 cent** a tablet

the orphan. All missionary endeavor may receive an impetus under the appeal that comes from this source. Wise training found in numbers of these homes, and suitable appeals from those who go out from them, enable those who come in touch with this cry to respond both to it and to the numerous other causes dear to the heart of the Saviour.

Thanksgiving

Thanksgiving again is here. It is the season when every Baptist is urged to remember in a special way by a gift to this institution set among us. Thank God for our own homes, we say: but thank God, too, for these other beautiful homes we make possible for those fortunate boys and girls who become the foster children of our denomination later to go out into the world to bless mankind.

REMEMBER YOUR OWN BAPTIST ORPHANAGE AT THANKSGIVING.

—BR—

AN OPEN LETTER TO ALL BAPTIST MINISTERS

—O—

I have read with great interest an article on page 9 of the issue dated October 28 regarding church cases and the healing of humanity's hurts, this article having been written by Mr. Louis J. Bristow.

I have decided to devote a portion of my time to giving free treatment to the destitute who come within the scope of my profession.

I specialize in orthopedic foot work, arthritic, rheumatic, neuritis and sciatica—like conditions, such symptoms as swollen and stiff joints, aches and pains in the fingers, arms, shoulders, back, hips, legs, knees, etc., also muscle soreness, nervousness and general tired feeling.

Realizing there are thousands of persons suffering with the above mentioned conditions who are unable to secure satisfactory relief and also realizing there are a large number who are unable to pay for such services, prompted me to offer my services to these people as a contribution to "humanity's hurts." I also want to state in this connection that any patient I treat, who is unable to pay cash, will receive the same attention and consideration as the one who is a paying patient.

If there is any church that is confronted with problems which have to do with a member regaining his or her health, and coming within the scope as outlined above, I should be glad to hear from the pastor of said church, giving me full details.

Other Baptist papers may publish this letter if they do desire.

Dr. Arthur Boyer
Greenville, Miss.

—BR—

Approaching Thanksgiving time the editor of Charity and Children says, "Among the many things that we have to be thankful for is that we have never been called upon to unlearn any of the Bible teachings that we absorbed in childhood." Amen!

—BR—

"Boys," asked the teacher, "which of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row.

"Well, Tommy?"

"The porcu."—Ex

SUNDAY SCHOOL LESSON

—O—

(Continued from page 10)

power for which you long in order that you may best serve Him. Do you so believe and trust? Then you have the faith which brings the experience of being filled with the Holy Spirit.

Do not split hairs. Quit quibbling over words. Call the experience what you will, but say that God can and does give a power which equips men for service and makes them able to perform what they could not perform without it. Call that power the Holy Spirit of God. If then you wish to say that men are "endued" with the Spirit, or "baptized" with the Spirit, or "fired" with the Spirit, or that they "have" the Spirit, I shall not quarrel with you. Only believe this, that the Holy Spirit of God influences the men, guides them, empowers them, restrains and constrains them, all into the performing of a higher service than they can perform without His, and we shall not quarrel. But, O my brothers, let us not doubt it, God gives His Holy Spirit to those who ask Him, and this gracious Holy Spirit Himself equips men for a service they can never perform without His gracious help.

"Wisdom," why, that is one of the gifts of the Holy Spirit. The worker needs it for his guidance, but will never get it without the help of the Holy Spirit. "Power," certainly, but power will come only to him whom the Holy Spirit has touched and mastered.

Do you know what saddens me? A thousand people will read the foregoing words, pass them over with perhaps a shrug of the shoulder, and think no more of them. And all the time, the matter with our Baptist Zion, with the Christian world, with the individual heart is just that we do not pay the price for the coming and indwelling of the Holy Spirit.

"Oh, tell us something practical." I am telling you the very most practical thing in the world right now. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts," that sin is to be worsted, souls of the lost to be saved, the world to be conquered, the Christian worker to be equipped.

IV. The Christian Worker's Building. I Cor. 3:10-15.

1. The Foundation. Vv. 10, 11.

The Christian worker builds on the same foundation. Let him remember that his work is to be built on the one foundation. No man can lay another foundation for a Christian service. From eternity this one is laid, and there is no other. Christian character is built only on Him who is the one foundation. Christian service is built only on Him who is the one foundation.

2. The Superstructure. Vv. 12, 13.

Let the Christian worker be careful what he builds on this foundation. The costly and durable build-

ing materials alone are worthy of this precious foundation. Are you aiming at building on the temple of the living God? Only Christized materials will stand the time of testing. How many a church have you seen spoiled because some worker zealous for large numbers filled it with stubble and wood, rotten wood, and decaying hay. Walls of this material will crumble under weight and go up in smoke in the day of fiery trial.

3. The Recompense. Vv. 14, 15.

Look to the recompense of reward. The Christian himself will be saved as through fire, whatever may become of his work, but I can not believe that it will be every whit as well with him as with the one whose works follow with him, because they have been wrought in God, of the materials which He has prescribed as being good.

Nothing on this earth can ever make in the heart a joy equal to that which shall thrill the heart of the worker who comes at the end of his day to hear his Master declare his work good, and to see work of his hands enduring beyond the trial of the fiery day.

—BR—

RUMANIAN CRISIS POSTPONED TO DECEMBER!

—O—

The Ministry of Cults and Arts in Bukarest has issued to the press an official statement to the following effect:

The purpose of the ministerial "decision" No. 4781 of April 17th last was to regulate the control of recognized religious associations. In the "decision" the State, on the ground of its supreme control, lays down conditions for the foundation and functioning of certain authorized religious associations. Six months were allowed the religious organizations formerly recognized to produce evidence that they have conformed to the demands of the new "decision," and therefore are qualified to obtain a new authorization to continue. The statement adds that is view of the termination of the six months' interval, and the fact that some of the associations have asked the minister to extend the time for fulfilling the formalities, the minister now allots a further final period of two months, i.e.,

HEADACHE

means upset system

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HEADACHE? Doesn't sound like much—but it feels like TORTURE. What's the use of letting it drag on and on?

Millions of people know better. They stop it with Bromo-Seltzer! QUICK, AND GENTLE. Brings relief!

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So, at the first sign of a headache—take BROMO-SELTZER! At drugstores, soda fountains. Keep it at home, too!

Bromo-Seltzer

until December 21st, 1937. When that date is reached any religious association which has not conformed with the "decision" will be automatically dissolved.

It scarcely needs to be stated that the Baptists in Rumania have not asked for any extension of time, still less for an extension of time to enable them to conform with a "decision" to which they, in common with their fellow-believers throughout the world, are in principle opposed. They have protested against the "decision" itself, and against the closing of many of their churches which has already taken place. They have asked that the "decision" shall be withdrawn, and that the promises given them by successive governments for several years past, that the status of the Baptist fellowship as a religious communion shall be legally recognized throughout the whole land, shall be made good.

J. H. Rushbrooke

London, Oct. 29, 1937.

—BR—

No wonder Martin Luther shook all Germany when that truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger, and says: "Moody, I have no account against you. Your debt has all been wiped out by another."—D. L. Moody.

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THE PRODUCTS OF THE MISSIONARY ENTERPRISE

By Dr. B. J. Cauthon
Dept. of Missions S. W. B. T.
Seminary, Fort Worth

(Continued from a previous issue)

We are grateful that not merely has the work of missions stimulated the latent energies of backward peoples but it has influenced to a large degree the direction those energies have taken. It would be a sad thing for the world to prod the nations—which lay like sleeping giants—into activity and then leave them blundering around and destroying themselves and others with newly discovered powers which they did not know how to use. But fortunately, the missionary enterprise has been able to influence in large measure the direction of these energies. This has been done in two ways. First, by giving to the people a concept of what is needed to be done. The citizens of countries in which missions is conducted have seen missionaries solve problems and correct the evils about them. These citizens realized that for the first time in the life of their countries these situations were being met. What was the result? Whether the people embraced Christianity or not, they took over the methods and idea of the missionaries, gave them their own peculiar touch and applied them to the solving of the problems of their countries. Observe how much Ghandi has drawn from Christianity in his efforts to improve India. Examine the New Life Movement in China. These are the product of missions.

The second manner in which the missionary enterprise influences the direction of the awakened energies is by means of providing Christian leadership in the various countries. China is a remarkable example of this fact. The leader of the Chinese revolution, Dr. Sun Yat Sen claimed to be a Christian. The president of China today, Chiang Kai Shek, and his wife are Christians. China's great financier, T. V. Soong, is a Christian. Other Chinese Christians are prominent in governmental affairs. There are nineteen Christians in the national legislature of Japan. One might not agree with everything these Christians do and all the policies they advocate, but surely one's vision would be limited if he could not see that it is infinitely better for the Orient and for the world that these governments are influenced at least in part by Christian ideals rather than have a total absence of such influence. Suppose China had been led for the past ten years by one who believed in communism and who was bitterly opposed to Christianity! The world picture today would be quite different. Millions would be ready to march under the red banner. It is not too much to say that the missionary enterprise has erected a wall of opposition to the sweep of communism in the Orient and that the whole world should be grateful for this achievement of the Gospel. Had Christian missions accomplished nothing more than this, they would have been worth their cost.

A fifth contribution of the mis-

sionary enterprise lies in the fact that it has provided a vast laboratory of Christian experience. In Christian missions we see men and women undertaking a seemingly impossible task and being forced to fall back upon the fundamental principles of their faith. Especially in the pioneer days of mission endeavor did we see godly men and women thrust into crucial situations, stripped of every material resource, and forced to depend solely upon the power of God. The glory of it is that they found their faith to be absolutely reliable. Look at William Carey, daring to go to India when all about him pronounced him foolhardy and visionary. Observe him during that first year on the mission field with his money exhausted, his family sick and malaria fever gradually breaking down their health, his wife's mind becoming gradually unsettled, and his little boy at last snatched away by death. Then when his little child lay dead he was unable to get anyone to help bury him save one wretched outcast. But did God forsake him? Was his faith of none avail? No, for in due season God gave him the victory and he reaped the harvest of his sacrifice. Consider Henry Martin laboring six years in India with his poor body racked by pains and fevers, winning only one convert to the Lord but after his death becoming the inspiration for scores of men and women to dedicate themselves to the task of missions. Remember Judson lying in his Burmese prison cell for seventeen long months then emerging at last with deep worn scars on his wrists and ankles, only to say, "Thank God, when I see my Saviour and look upon the scars in his hands, his feet and side,—those scars which were put there for my sins, I may say, 'Behold, Master, these scars which I won in thy service.' Think of John C. Paton, taking his young bride to the Islands of the South Pacific where the cannibals lived. Watch him as his heart is broken by the loss of that young companion in the first year of his labor. But with the undaunted spirit of a martyr of old, he remains faithful to his task through peril of life and aching of heart until he wins a triumph for his Lord. Let your mind dwell upon James Hudson Taylor, a man frail in body but mighty in spirit, who believed that God answers prayer, and who so acted upon that belief that in his life he experienced the outpouring of the blessings of God in money and workers to such a degree that there stands today the great China Inland Mission as a testimony to the fact that God answers prayer.

Oh, Christian worker, if you are inclined to doubt that faith can open closed doors and break down insurmountable barriers, study missions. If you waver in your belief that God answers prayer, study missions. If you doubt the reality of salvation by grace—of the regeneration of an ugly sinful heart by the touch of God's Holy Spirit—study missions! The missionary enterprise stands today as concrete evidence of the presence and power of a living Saviour who delights to

give His power to humble servants, to come to their rescue in time of need, and through them to do that which seems to be impossible. It is a present day version of the eleventh chapter of Hebrews. The sceptics and the critics may say what they choose, but inasmuch as our Saviour has so mightily manifested Himself in the enterprise of missions, I ask for no greater honor than to be a humble follower of such a Lord. Thank God for the vast laboratory of Christian experience provided by the missionary enterprise in which every element of our faith has been subjected to the severest test and has been found to be wanting in not one point. This is a product of the missionary enterprise.

(To be continued)

—BR—

B. T. U. ATTENDANCE NOV. 14

Jackson, First Church	155
Jackson, Calvary Church	216
Jackson, Grif. Mem. Church	279
Jackson, Davis Mem. Church	99
Jackson, Parkway Church	70
Jackson, Northside Church	51
Meridian, 15th Ave. Church	70
Meridian, 41st Ave. Church	48
Laurel, First Church	105
Laurel, W. Laurel Church	168
Laurel, S. Laurel Church	56
Columbia, First Church	112
Hattiesburg, Immanuel Church	75
Crystal Springs Church	181
Newton Church	91
Clarksdale Church	161
Indianola Church	125
Oral Church (Lamar Co.)	46

—BR—

WORKING WITH THE LORD'S LABORERS IN 1937

(Continued from page 13)

newing of interest in the work of the church and a quickening of church consciousness on the part of the Baptist people. Two came by letter.

Brother J. W. Hicks found it best to leave and so we had the situation all to ourselves—with the Lord—at Fellowship Church, Bellefontaine, Miss. Brother Hicks was assisting his brother, R. B., in a meeting at Midway. In his absence we did the best we could. We had splendid interest and good attendance throughout the meeting which lasted from August 9 through the

18th. Reports are still coming to us concerning the renewal of interest in the work of the church there.

The next two weeks—August 17-26—were spent in old Kentucky at Locust Church in Carroll County in Whites Run Association. We served this church as pastor when a student in the Seminary. Here we labored in the years 1920-21-22. It was indeed a happy privilege to be back with this great and good people and to have the family with us this time, which through the years, has grown from two to four. We found here at work with the people of the Lord brother Warren Earl Ferguson of Calhoun County, Mississippi, a ministerial student in the Seminary. He believes in work. We preached at nights and visited all day. The church was helped. Two for baptism.

We had to hurry back to Mississippi to be with brother Van Hardin who assisted us at New Liberty, Calhoun County, from August 29 to September 24. There were nine who followed the Lord in baptism at the close of the meeting.

We began our work here at Okolona, Miss., on the first Sunday in September and on the first Sunday in October we began a series of revival services which lasted through the second Sunday. Brother Joe Canzoneri of Jackson, Miss., assisted us with the singing of the gospel songs. There were six who came by letter and eight for baptism. Some of the members are saying that they had a good meeting. We trust so.

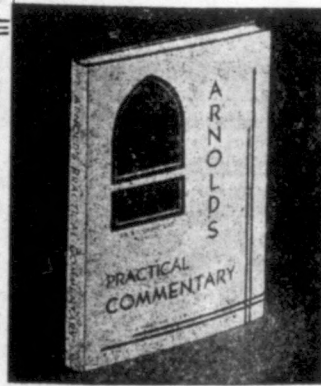
And so, the Lord has blessed us as we worked with His laborers this year. Ebenezer. May we follow on.

R. B. Patterson
Okolona, Miss.

—BR—

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STA
N

At the favorable, to construe this section closed temporary session. A party in ed four mi to walk th

But a s faces of momentou action. Th program p lar empha delegates tion.

At the Frank Mc order for Houston, leader for Touch of gation sar wards is a personality operation great old Land" was "Let all th hearted a brief and

The pas was asked Walker W business r address, b address, u humour. I Convention with good without a almost ex to such hi abashed f of God.

Rev. J. appointme statement, dress of v prepare t come as forth a sy composure along the

A speci Mississipp "What a companion Misses Lu Jean Rya Springs; v very popu tions are ly spiritua The nu